

Our Negro and Indian Missions



1931

The Commission for Catholic Missions Among the Colored People and the Indians

Board of Directors

His Eminence, DENNIS CARDINAL DOUGHERTY, *Chairman*
Archbishop of Philadelphia

His Eminence, PATRICK CARDINAL HAYES
Archbishop of New York

Most Reverend MICHAEL J. CURLEY, D.D.,
Archbishop of Baltimore

Secretary

REV. J. B. TENNELLY, S.S., D.D.
Sulpician Seminary, Washington, D. C.

Its Organization and Its Work

THE need of an organized national effort to preserve the Faith among the Catholic Negroes and Indians was voiced by the American Bishops at the Second Plenary Council. It was, however, the Third Plenary Council, in 1884, which actually effected the constitution of a permanent Commission for this object. According to its plan, the Commission was to consist of a Board of Directors composed of three members of the Hierarchy, assisted by a secretary. Its funds were to be derived from an annual collection which the Bishops of the Council ordered to be taken up in every church in the United States on the First Sunday of Lent. These acts of the Council were formally approved by the Holy See and the Commission began to function immediately.

During the forty-four years of its existence the Commission has assisted, to the full extent of its resources, practically every Indian and Negro mission in the United States, including Alaska. Some have required help only in their infancy, while others have been dependent upon it, at least in part, during this entire period. The Commission has supported the Bureau of Catholic Indian Missions in Washington, which in turn has rendered invaluable services to the Catholic Indian schools. As much aid as possible, moreover, has been extended to the Mexican missions in the Southwest. Within past years the Commission has responded to urgent appeals from Haiti to help to preserve the fruits gained to the Church in that island. It has also assisted in establishing and maintaining schools in the Island of Guam. Finally, the Commission has been able to aid a few of the mission centers in the Philippines.

All communications concerning the business of the Commission and all remittances are to be addressed to the Secretary, Rev. J. B. Tenny, S.S., D.D., 401 Michigan Avenue N. E., Washington, D. C.

OUR NEGRO AND INDIAN MISSIONS

ANNUAL REPORT OF THE SECRETARY
OF THE COMMISSION FOR THE
CATHOLIC MISSIONS AMONG
THE COLORED PEOPLE AND
THE INDIANS

January, 1931



ESKIMO MOTHER AND DAUGHTER

OUR NEGRO AND INDIAN MISSIONS

An Appeal in Behalf of the Negro and Indian Missions of the United States

Dearly Beloved Brethren:

OUR duty compels us to commend to you the apostolic work among the Negroes and the Indians, for it is the will of the Holy See and of the Bishops of this country that a general appeal be made for this work and that a special collection be taken up for it in all the churches in the United States on the first Sunday of Lent.

Why are the Negroes and the Indians the object of the Church's deep interest, and more than this, of her maternal solicitude? Her concern for them is born of the spirit of Christ, for He lives in her and she in Him. He said of His own work, "The poor have the gospel preached to them" (Mt. XI, 5). The heart of the Church, then, goes out naturally to those whom the world overlooks and forgets because of their lowly condition. The charity of Christ urges her.

The first and the chief means which the Church has of bringing the Savior's light, and life, and love to men, is the priesthood, for with it go the Holy Mass, the Sacraments, the living word of God, the other ministrations of the pastoral office. All this Christ has given to her for all men, but especially for the poor, the meek, the sorrowful, the despised; for theirs is the Kingdom of Heaven. He too raises up for her the men to whom this ministry and these sanctifying powers are entrusted.

The God-given desire to serve the colored race in this country has prompted two hundred priests to dedicate themselves to this work. They are assigned to missions throughout the southern states, in town and country, and in the large cities of the North. Following

closely the example of their Divine Master, they are preaching the Gospel to the poor, and offering the gifts of grace to the unbeliever as well as to the believer. By the help of God and the dint of hard labor and sacrifices, they have gained more than two hundred thousand Negroes to the Church. The annual harvest of conversions is more than three thousand souls. The new lives of virtue which these converts live make them a credit to the Church and an asset to the nation.

This number of Negro Catholics is large, if the fewness of the laborers be considered. But it is small, if contrasted with the multitudes outside the Church—twelve millions. Yet it is distinctly hopeful, if it be regarded as an indication of the opportunities that are within reach. "The harvest indeed is great, but the laborers are few" (Mt. IX, 37). These words are not merely a description, they are in this case also a reproach; and it falls, not upon the laborers, but upon the Catholics of this country. Many apostolic men offer themselves, but the Church is unable to maintain them and, therefore, cannot send them into the field which is ready for many harvesters. Even as it is, too much of the time and energy of the few missionaries is diverted to begging for the support of their work.

The Church has another band of two hundred priests, laboring for the salvation of the Indians. They are ministering in lonely places to the faithful descendents of the Redmen who were won to Christ by the toil and sufferings of the Blackrobes. More than this, they are bringing new members into the Kingdom of God each year. They find that many more are waiting for a sign,

an invitation, a more active effort on the part of the Church; for their confidence in their own beliefs has been shaken and their religious nature gropes for a substitute. "How then shall they call on him in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, unless they be sent?" (Rom. X, 14-15) again it must be said that here "the harvest is great, but the laborers are few", and that they are too few, because the means for the support of this priestly work is lacking.

The Church's second and subsidiary means of fulfilling her mission to the Negroes and the Indians is the Catholic school. Without it, the success of the priest would be restricted, if not frustrated. Its potent influence lays hold of the young—molding conscience and character, when they are still unformed and pliable. The school is the nursery of the Church; it is also the door to the Church. Hundreds of non-Catholic children flock to the mission schools. These outer boons of religion prepare a welcome for its inner blessings. Old as well as young, in great numbers, thus find the true Faith. Two hundred schools provide religious and secular instruction for 34,000 Negro children; and eighty mission schools, for 7,000 Indian children. The maintenance of these many schools, the support of their staffs of 1,400 teachers, and the development of this undertaking, require the generous assistance of American Catholics. This work cannot live on itself, and still less can it grow unaided.

In this material world, material things are necessary even for the prosecution of the divine work of the Church. Means to support priests and Sisters, to build and maintain schools, are simply indispensable. The life of this glorious enterprise for the salvation of Christ's own poor and neglected depends upon your financial aid, in the same way that the life of the body depends upon the air that we breathe. Its success is threatened, humanly speaking, in these days of distress, by lack of adequate assistance of this kind. We are not unmindful of the many other appeals that are addressed to you, but we beseech you, Beloved Brethren, to be generous, even to the point of sacrifice, in your contribution to this holy cause.

It would be an unworthy error, however, to interpret your duty simply in terms of money. This apostolic enterprise of winning souls deserves still more, it deserves your deep interest, your loving sympathy, and your prayers for its success. We desire to strike the well-springs of your fervor, as well as of your generosity. Many can aid the work by personal effort, more by generosity and sacrifice, all by prayer. Whatever you can do, that you ought to do. Your reward is promised by the Lord Himself: "Amen I say to you, as long as you did it to one of these, my least brethren, you did it to Me" (Mt. XXV, 40).

- ✠ DENNIS CARDINAL DOUGHERTY,
Archbishop of Philadelphia.
- ✠ PATRICK CARDINAL HAYES,
Archbishop of New York.
- ✠ MICHAEL J. CURLEY,
Archbishop of Baltimore.

NOT ABROGATED

"In universis harum regionum diocesibus quotannis, prima Quadragesimae Dominica, collecta fiat, et summa inde proveniens mittatur ad commissionem pro missionibus domesticis (i. e., Nigrorum et Indorum) instituendam. Hoc vero modo distributio fiet. Pecunia ex hac collecta primae Dominicae Quadragesimae derivata in diocesibus, ubi Societas pii Operis de Propagatione Fidei jam existit, tota impendatur a commissione in juvandis Indorum et Nigrorum missionibus." Concilii Plenarii Balt. III Acta et Decreta, Tit. VIII, Caput II.

Survey of Negro Missions

VITALITY and a noticeable progress from year to year characterize the work of the Church among the Negroes. These marks are the outward expression of the spirit with which the work is carried on. It is conceived as a missionary enterprise, and this ideal inspires it. Indeed, a conception of priestly opportunities beyond the range of routine pastoral duties, fructified by a deep spirit of faith and of apostolic charity, raises the work to a high plane of effectiveness.

The statistics of the Negro missions, which are given on another page, roughly indicate the scope of the work and some of its accomplishments during the past year. They show that

Summary of Work

219 priests are exclusively occupied in caring for more than 200,000 Catholic Negroes and in winning others to the Church. The burden is carried chiefly by three missionary societies, the Josephites, the Fathers of the Holy Ghost, and the Fathers of the Divine Word. A share of it falls also upon the diocesan clergy and upon several religious congregations. The number of converts which was actually reported is 3,076; but this figure is incomplete, for full reports from several of the largest dioceses could not be obtained. Catholic Schools for Negroes number 211 and have an enrollment of 34,442 pupils, including a large proportion of non-Catholics. Almost nine hundred religious and three hundred lay teachers are engaged in the work

of these many educational institutions.

During the year the following missions or parishes have been established: St. Charles Borromeo, New York City; St. Anthony's, Cincinnati, *New Developments* Ohio; Portsmouth, Va.; Newark, N. J.; Raleigh, N. C., and Springfield, Ky.

Three dependent missions have attained to an independent status and are now in charge of resident priests, namely, those at Tuscaloosa, Ala., Houston, Texas, and Abbeyville, La. Missions or parishes were being organized at Toledo, Ohio; Hattiesburg, Miss., and Matagorda Plantation, Miss. New schools were opened at Cincinnati, Ohio; Portsmouth, Va.; Raleigh, N. C.; Springfield, Ky.; Plateau, Ala.; Mallet, and Pine Clairs, La. These and other accomplishments during 1930 are here briefly reviewed.

Large parish plants in two cities, in New York and in Cincinnati, have been made centers of Negro work. In the

Transformed Parishes

first case, among the Negroes who replaced the white population within the parochial limits of St. Charles Borromeo's, there was a sufficient number of Catholics to form a large congregation and to engage the attention of three priests. In the report of the Archdiocese it is remarked that a similar situation is developing in several of the neighboring parishes. Such movements of population is one of the normal occurrences in the large cities and they



NUCLEUS OF PAROCHIAL SCHOOL
Mother of Mercy Parish, Fort Worth, Texas. Rev.
N. P. Dennis, S.S.J., pastor, and Sisters of the
Holy Ghost, teachers.

have at times so worked out that ready-made accommodations became available for a large group of Catholic Negroes. These cases seem providential, for the new-comers are mostly unskilled and poorly paid workers and it would have been difficult immediately to provide otherwise for their religious needs. This is the situation especially in New York. Here the number of Catholic Negroes is estimated to be at least 12,000 and perhaps as great as 25,000, and this does not include those in Brooklyn, where there seem to be about 12,000. Most of these people have moved to the city from the South within the past two decades.

In Cincinnati, the former parishioners of St. Anthony's have been replaced by

Urban Mis- sion Work *sion Work* Nevertheless, the parochial buildings have been made

a center for missionary work. This move was doubtless prompted by the success that has attended the work at Holy Trinity, where a similar experiment was made several years ago. There Rev. Leo M. Walsh and his assistants have obtained remarkable results, which deserve to be described as an outstanding accomplishment in the record of colored work in this country. The tangible evidence of this is a large and well organized grammar school, a modern high school, and a rapidly growing congregation, fed by a steady stream of converts,



FIRST COMMUNICANTS. FOUR ARE CONVERTS

Holy Rosary Institute, Lafayette, La., conducted by Holy Family Sisters, Colored. Rev. H. J. Patzelt, S.V.D., Ph.D., Chaplain.



1930 GRADUATES OF HOLY GHOST TEACHER TRAINING SCHOOL, OPELOUSAS, LOUISIANA

Rev. James Hyland, C.S.Sp., pastor, Holy Family Sisters (Colored) teachers. For three years Holy Ghost School led the State in a state-wide examination for teacher's certificates and took second place in 1929 and 1930.

which numbered more than two hundred last year.

A new parish for Negroes has been formed in Newark and another is being organized in Toledo. The rise of new parishes in other cities may be expected for the same reasons that brought into being these two, as well as others in the past few years. Often

the Catholic new-comers to a large industrial center are comparatively few in numbers and settle in different parts of the city. At first they seem to be lost and usually do feel lost. Having been accustomed in the South to their own church and school and to a pastor especially interested in them, they feel out of place in their new surroundings. Some individuals readjust themselves without much difficulty, but the majority does not. As is the case with other racial groups, the need of a rallying point, a special parish, makes itself felt in time. Negro migration from the South, it is true, is temporarily on the wane. But most of those who have left their old homes, have settled permanently in the North. In many cities there are sufficiently large numbers of them to render necessary special provisions for them. In the same places opportunities also exist of winning many others who have broken



OUR LADY OF THE BLESSED SACRAMENT SCHOOL, CLEVELAND, OHIO
Rev. Thomas E. McKenney, pastor. Sisters of the Blessed Sacrament, teachers

off relations with non-Catholic churches.

The two units, churches and schools, which have been established at Raleigh, N.C., and at Portsmouth, Va., are distinctively missionary projects. There

New Missions are scarcely any Catholics among the large Negro population of these cities. The work in these places will center at first in the school. Attractive and well-equipped buildings have been erected. Competent and mission-minded teachers have been placed in charge of them. Provision for Negro education is still quite inadequate in the South, despite the very great improvement that has been, and is, taking place there. For this reason the well conducted Catholic school never fails to make an appeal throughout a wide district. By means of it the teaching and practices of the Church can be brought to the sympathetic attention of a large group. In this way converts are recruited.

The new church and school near Springfield, Ky., furnish means for taking care of a congregation of Catholic Negroes who were remote from an established parish. Proper provision for similar situations is still a most urgent requirement in the South. The descendents of Catholic slaves have

often failed to receive sufficient attention in many places. Their needs are only gradually being attended to. The comparative slowness of this development of the work is due chiefly, if not entirely, to economic conditions. The people, white as well as colored, in these places are poor. The means for the establishment, and for a large part of the maintenance, of such parishes and schools must come from the outside.

The new schools at Mallet and Pine Clairs, La., were built by Mother Katharine Drexel and the salaries of their four lay teachers are being paid by her. This great benefactress of both the Negro and the Indian missions has realized the need of Catholic schools for the Catholic Negroes in the rural districts of Louisiana. She has already built and is supporting many of them.

Steps are being taken for converting St. Mary's Infirmary, St. Louis, Mo., into a hospital for Negroes. In several other

Hospitals

cities also, plans are ripening for hospitals and training schools. This is an entirely new development in Catholic charity work. It is true that provision is everywhere made for the care of Negroes in Catholic hospitals. But opportunities for training Catholic Negro nurses and physicians in Catholic hospitals are lacking.

Welcomed New Mission

LOUISVILLE

Last year we wrote that we hoped to be able to establish a parish for colored people in Briartown, near Springfield, Kentucky. We remarked that the erection of a church and school for the poor colored people of that neighborhood was imperative in order to prevent them, or at least some of them, from frequenting the Protestant churches and becoming members of secret societies.

This year we are happy to be able to inform you that a combination church and school building has been erected there, and that the attendance at Mass and at the school has even surpassed our expectations. So enthusiastic are the simple colored folks about their own church, priest, and Sisters, that they have become a source of edification to the diocese at large. The new undertaking promises, not only to reconcile many lukewarm colored people of that district, but also to bring about a fair number of conversions.

The erection of this church and school has left the new parish with a considerable debt. To pay the interest on this and to defray the ordinary expenses of church and school, will heavily

tax the poor people. If the Commission could make an allowance to this parish, at least until such time as the debt is reduced to the extent that the parish can support itself, it would thereby give encouragement to the poor people, increase their fervor, and promote their spiritual welfare.

Another project which was recently established and which has already received help from the Commission, is our Catholic High School in Louisville. In organizing this school we had to make it measure up to the standards of the public high schools of the city for colored children. This not only compelled us to incur the expense of furnishing it with a laboratory and other equipment, but also made it necessary to procure teachers with the requisite standing and degrees.

By giving the more intelligent colored youth a thorough Catholic education, we are preparing them to become apostles for the spread of the Faith among their race at large.

✠ J. A. FLOERSH,
Bishop of Louisville.



ONE RESULT OF HIGHER EDUCATION FOR NEGROES
Catholic Normal Graduate teacher at Sacred Heart School, Lake Charles, La.

The Largest Group of Negro Catholics

LAFAYETTE

The work is progressing steadily, despite increasing difficulties. A chapel with a seating capacity of about 400 was built and opened in Abbeville during the year. It is only a question of time when a separate parish will be created there. In the meantime, it is attached to New Iberia and is served by the Holy Ghost Fathers of that place.

Mother Katharine Drexel has again proved herself our great benefactress. After her visit last spring to the various schools that owe their existence to her charity, she decided to build two new two-room schools, one at Mallet and the other at Pins Clairs. These buildings were constructed during the summer. Four teachers are also provided by her for the direction of these two schools. They were filled to capacity, for the Catholic colored population is very large in these two sections and has suffered much from lack of school facilities.

Father Pazelt is building a much needed chapel to relieve the congestion at the Holy Rosary Institute in Lafayette. It will be large enough, not only to accommodate the Sisters and pupils, but also the faithful who live in the vicinity of the school. This, with other improve-

ments, will increase by about one-fourth the capacity of that institution, which is steadily coming to the fore as an educational center of the first order. For the past few years it has held either the first or the second place among the forty-eight public and private high schools of Louisiana in the report published by the State educational department. It is, besides, a nursery of vocations for the Sisters of the Holy Family, and its graduates are in great demand as teachers in the schools of Louisiana and Texas.

So much for the progress made. We have to record now, with deep sorrow and anxiety, a distinct loss in the closing of the school in St. Martinsville, one of the largest and oldest Catholic colored centers in Louisiana. For more than half a century this school has been kept open by the devoted Sisters of Mercy. At the closing of the term in June, the old building, which was one of the landmarks in that historic old town, had to be torn down. There was neither time nor money to replace it for September.

Again, during the past year the needs were so great and pressing in some of the established centers as to necessitate the advancing of \$184 from the anticipated appropriation for next year. We

hope and pray that, in view of our increasing needs and the fact that this diocese has nearly twice as many colored Catholics as any other diocese in the country, it will be possible for the Commission to make this year's appropriation substantially larger than that of past years.

✠ J.B. JEANMARD,
Bishop of Lafayette



HOLY ROSARY INSTITUTE, LAFAYETTE, LA.
Conducted by Sisters of Holy Family

Abundant Harvest in Virginia

RICHMOND

Prospects for the colored work here in Virginia were never brighter than at the present time. This year we opened

themselves, but also among the whites and especially among our priests and nuns. I am firmly convinced that the



ST. FRANCIS DE SALES' INSTITUTE, ROCK CASTLE, VA., SISTERS OF BLESSED SACRAMENT

a new school in Portsmouth. The response thereto on the part of the colored people proves very conclusively the abundant harvest that awaits us. A modern up-to-date school has been erected, but we decided to open only two grades and build up from these until we have an eight-grade school. On the opening day 140 little ones reported for registration. This was really more than we could conveniently accommodate in the two grades. We were forced to close registration, and consequently many were refused admission. This new venture is in charge of one of our diocesan priests and the school is in charge of the Daughters of Charity of St. Vincent de Paul of Emmitsburg. This marks a new departure in the colored work in the Diocese of Richmond and, I feel, it is the beginning of a new era in this great missionary field.

Our schools in Richmond and Norfolk are already crowded to overflowing and find it necessary to turn many children away for want of accommodations in Alexandria. In general there seems to be an awakening of interest in this work, not only among the colored people

same success which has attended our efforts in Portsmouth can be duplicated in any of the cities of Virginia. Our progress is limited only by our financial resources.

✠ ANDREW J. BRENNAN,
Bishop of Richmond.

Negro Seminary

NATCHEZ

St. Augustine's Seminary, Bay St. Louis, Miss., is deeply grateful to the Commission. Without its assistance we should not have been able to continue the work which has been undertaken for the training of colored youths for the priesthood.

Contributions are coming in very sparingly at this time.

On the other hand, our community has grown considerably. It consists at present of eleven priests, two lay teachers, six theologians, forty-three students, and seven employees, seventy persons in all.

(VERY REV.) G. J. HEFFELS, S.V.D.,
Rector.

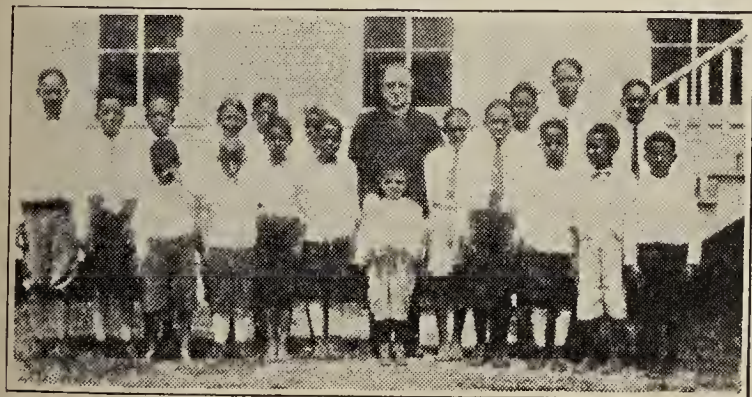
Openings in Mississippi

NATCHEZ

There is not in the entire diocese a congregation of Negroes able to support its priest and school. The allotment of \$6,000 given us each year is distributed among all the priests laboring in Negro missions in the diocese and it enables them to carry on. Without this, it would be impossible for us to continue our present work. Our aim is, not to be satisfied with the mere maintaining of the mission centers that we have, but to extend them and gradually to create new centers from which the Faith may be diffused. At present there is in process of formation a new mission at the Matagorda plantation. Father Downing, the pastor of Clarksdale, is straining every nerve to make this mission a success. He has obtained an old building which he is using as a church. He has begged discarded vestments, and with even this poor equipment he is enthusiastic about his prospects. He has in sight already several converts.

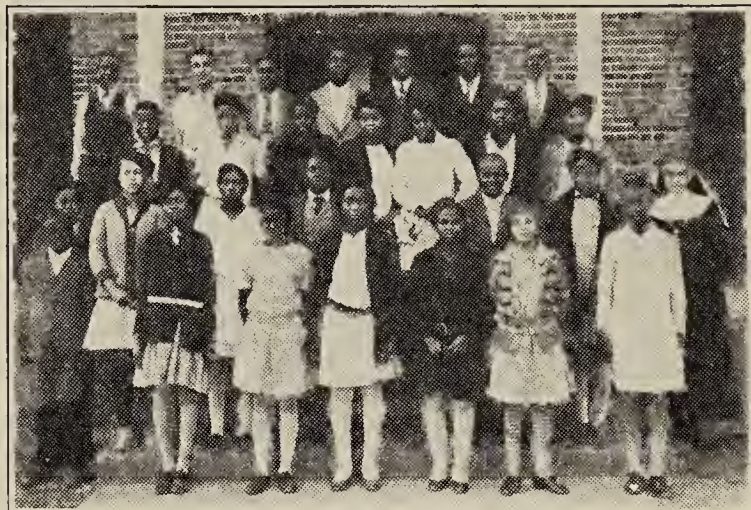
Besides this, it has been my hope to open up a new mission in the city of Hattiesburg, to be in charge of the Fathers of the Society of the Divine Word. Need of funds in other places has so far kept me from getting a start there. But with God's help we hope to make some sort of a small beginning there this year.

Might I ask that a special allotment be added to the usual \$6,000, in order



ST. PHILOMENA'S PAROCHIAL SCHOOL,
PASS CHRISTIAN, MISS.

Taught by Sisters of the Holy Ghost. Pastor,
Rev. Stephen G. Sweeney, S.S.J., center



ST. MARY'S, VICKSBURG, MISS., GRADES
7 AND 8

Missionary Sister, Servants of the Holy Ghost,
right. Pastor, Rev. John Moenster, S.V.D.

that we may promote the work more vigorously in Hattiesburg, where prospects seem to be promising?

✠ R. O. GEROW,
Bishop of Natchez.

Charleston's Achievement

CHARLESTON.

The building of the Immaculate Conception School has greatly impressed the colored population of Charleston, and has aroused marked interest in the Church. The opening of the high school department will add to our conversions materially, by enabling us to keep our children under our control for four years longer, the decisive four years for many of them.

The Immaculate Conception School is the most modern school in Charleston. It has fourteen rooms, is fireproof and well equipped. Eleven rooms are now in use, leaving three for the future needs of the high school. Just as soon as we are able to build a separate building, the whole fourteen rooms in the present building will be devoted to the grammar grades. The opportunity at hand is indicated by the fact that we have over 150 children on a waiting list for next year.

✠ EMMET M. WALSH,
Bishop of Charleston.

Work of the Josephite Fathers

That the Fathers of St. Joseph's Society are meeting with remarkable success in their work among the American Negroes is evident from the following facts. Numbering eighty-four priests, we are in charge of fifty-six churches and twenty-six missions. To these are attached sixty-five schools, staffed by 230 religious and seventy-nine lay teachers, and caring for 12,439 pupils. Our priests are laboring in four archdioceses and 12 dioceses. Last year they cared for 58,891 souls; they had 2,896 Baptisms; they received into the Church 804 converts and had 430 others under instruction at the time of this report.

Our new St. Joseph's Seminary at the Catholic University, Washington, D. C., opened this fall with an enrolment of fifty-three seminarians. Upon this institution and our Epiphany Apostolic College at Newburgh, N. Y., with its eighty preparatory students, we base our sanguine hope that the immediate future will witness a program of activity in the colored mission fields even more intense than that of the past.

While we find occasion for rejoicing at the completion of our new seminary building, the heavy debt upon it gives us reason for apprehension. In these days of financial distress which lays heavily upon the country, we who depend upon charity for the very existence of our extensive mission activities, behold with fear the tragic possibilities of curtailed income.

In view of these facts I beg of the Commission a renewal of the usual \$6,000, which it has seen fit in the past to allow us for maintenance of our seminary work. We have found it expedient to divide this allotment equally between the seminary and the college.

Staggering under the burden of a \$300,000 debt upon the new seminary building, we are forced to plead also for a special allotment.

I know that, with the ever-increasing interest of the secular and denominational world in the welfare of the American Negro, the Commission is one with me when I say that the Catholic

(Continued on page 17)



REV. JOHN J. FERDINAND, S.S.J., PASTOR, ST. PETER CLAVER, TAMPA, FLA. COMMUNION CLASS

Father Ferdinand also appears on the cover design of this issue of "Our Negro and Indian Missions"

Growth of a Philadelphia Parish

PHILADELPHIA

We started Holy Savior's Mission, Philadelphia, Pennsylvania, during December, 1924, in a rented house at 3908 Haverford Avenue, and secured a hall where we could say Mass, hold Sunday school, and have instruction class for adults.

The very first week a Catholic father brought us for instruction his three children, who had been baptized Protestants. We later received them into the Church, and since then we have also received their mother, their grandmother, a cousin, an aunt by marriage, and an uncle. God has built many other such chains of graces in souls, equally, if not more, striking.

Soon after the parish was started, two buildings were called to my attention, which we bought and fitted up as chapel, classrooms, convent and rectory.

At first two Sisters of the Blessed Sacrament came on Sundays to care for our Sunday school. A year later three Sisters took up residence and for a year devoted themselves to parish visitation work.

Our school started with forty-one children; in June, 1930, we had 148. During this time about one-third of the children were non-Catholics.

In two years we had outgrown the property we had bought. His Eminence, Cardinal Dougherty, turned over to us the buildings of St. Ignatius parish, which were across the street from the property we had bought.

This enabled us to open a day nursery in the building we had used for a school, to use our former school for a parish hall, to use our former rectory for a library and reading rooms, to use the basement of St. Ignatius' school for pool and basket ball, and to open a boarding home for working girls in two houses of St. Ignatius' properties.

During the past five years and nine months, we have had 206 converts, while so far this year we have had fifty-six converts.

This will give a glimpse of the opportunities awaiting the Church of saving souls among the colored people in this country.

(REV.) VINCENT A. DEVER.



OUR LADY OF THE BLESSED SACRAMENT SCHOOL, PHILADELPHIA, PA.

Rev. James J. Clarke, C.S.Sp., pastor, and Sisters of the Blessed Sacrament, teachers

New Schools in Alabama

MOBILE

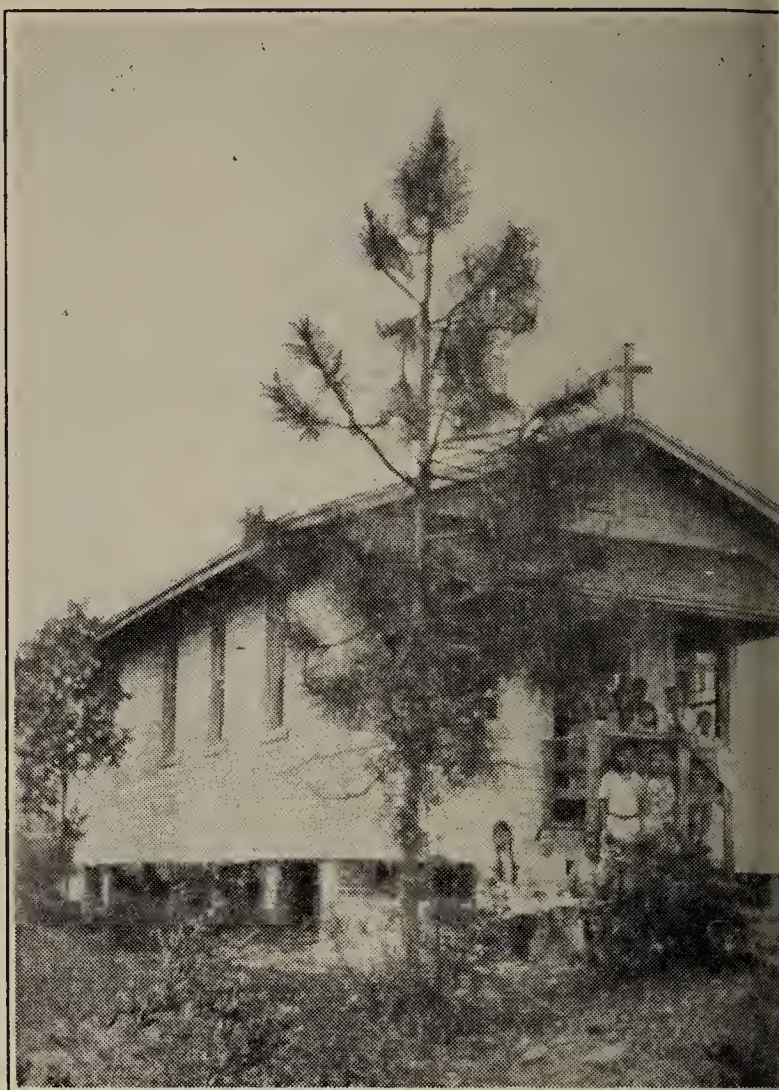
We are taking care of high schools in Mobile, Alabama, and in Apalachicola, Florida. New schools were built at Plateau and Maysville, and a priest is now giving full time to Negro work in Tuscaloosa. Besides these, every place seems to need help to pay off heavy debts.

The work among Negroes is progressively handled in the diocese. Besides the Josephites and the diocesan priests who are engaged in the work, we have introduced the Holy Ghost Fathers to take charge of the church and school at Tuscaloosa. We are trying to get the Catholic colored high school in Mobile accredited, but quite a sum of money will be needed for a library and equipment. We have an orphan asylum at Toulminville, outside of Mobile, that needs help constantly, although it receives a certain amount from the community chest.

✠ F. J. TOOLEN,
Bishop of Mobile.



HIGH SCHOOL PUPILS, CHASTANG, ALA.
St. Peter's School, Rev. Sabino Grossi, S.S.J.,
Pastor



CATHOLIC RURAL SCHOOL

At Little Chastang, attended from Chastang, Ala.

Efficient Schools

ALEXANDRIA

Times are harder than ever this year on account of the devastating floods last spring and the drought during summer, not to speak of the economic depression.

The colored work is doing as well as could be expected with the limited means at our command. The Holy Ghost Fathers, who are in charge of most of the colored missions, are doing admirable work and meeting with great success. The school that was opened last fall in Shreveport and placed in charge of the Sisters of the Holy Ghost, is proving a great success.

The colored school of St. James Parish, Alexandria, through the earnest and intelligent efforts of the pastor and the hard work of the Sisters of Divine Providence, was recently approved by the State board of education and given the highest rating.

✠ C. VAN DE VEN,
Bishop of Alexandria.

Bright Outlook in Wilmington

WILMINGTON

Without exaggeration it can be said that never before were the prospects for success so bright as they are now in Wilmington. St. Joseph's School, established two years ago, has already done wonders to make the Catholic Church known to the Negroes in the city. Three years ago Protestants could hardly be induced to visit the Catholic Church. Now hardly a Sunday passes that a number are not present at our services. They present themselves of their own initiative at the rectory and ask for instruction. In a word, the colored people of Wilmington are beginning to believe that the Catholic Church is interested in them and that she welcomes them to her fold. This represents a distinct advance. Formerly a good deal of effort was required to induce non-Catholic children to come to St. Joseph's School. This year the classrooms were filled to overcrowding on the opening day, and at least fifty were turned away because we can not afford to support more

teachers, though we have plenty of classroom space.

It is a pity we can not take advantage of this splendid feeling which now exists towards our Church. It is entirely a question of money. If we had the means, we could take more children into St. Joseph's School. We could establish a better bus system to bring in children living at a distance. We could open another school in connection with Our Mother of Mercy Mission at Belvedere, which would be thronged with colored children. We could add some high school work. Our colored people want higher education, and if we do not give it to them, they will look for it elsewhere. Thus our work for them in the lower grades will often be wasted effort.

The establishment of a new school at Belvedere is much needed and would prove a great blessing. Ten thousand dollars would enable us to open it.

The Commission may not be in a posi-

(Continued on page 20)



ST. JOSEPH'S MISSION FOR COLORED PEOPLE, WILMINGTON, DELAWARE

Rev. Conrad Rebesh, S.S.J., pastor, Sisters of St. Francis, teachers

Work in the Middle West

OMAHA.—There is a substantial number of Negroes in the city of Omaha and diocese, and there is an increase of newcomers year by year. St. Benedict's parish has gathered together the isolated units and formed them into a growing parish. Each year a number of adults apply for Baptism. We are trying to develop a sense of ownership and pride in their parish and school, among the colored people. This of course, will take time, but we have made considerable progress. Our school is doing well, it has registered teachers, a very good building, and it is gradually making itself felt in many ways.

We are wrestling with a heavy debt of \$12,500 and it is our aim to retire a portion of it every year, as the interest eats up more than we can afford.

✠ JOSEPH F. RUMMEL,
Bishop of Omaha.

ST. JOSEPH.—We hope to get teaching Sisters for St. Augustine's Mission in the near future. To start a school would require special help. To push the work on hand and to provide for current expenses would require \$4,000.

On July 6, a class of thirty Negroes received the Sacrament of Confirmation

in St. Augustine's, fourteen adults and sixteen children. It is difficult to make marked progress without a school.

✠ FRANCIS GILFILLAN,
Bishop of St. Joseph.

LEAVENWORTH.—There is urgent need for a church in Kansas City, Kansas. Services have been held now for over six and one-half years in an old remodeled residence. This lack of space and unattractive buildings have greatly handicapped the work here. Our two schoolrooms are crowded, and if our school is to be allowed to grow, we should use the present chapel for classrooms next year. This can not be done unless we can buy or build a church. We can not have a successful mission or any extraordinary service because of the lack of room for visitors. The non-Catholic Negroes will not come, because they know there is not room enough for the members of the parish.

(REV.) ANGELUS SCHAEFER, O.F.M.,
Kansas City, Kans.

LEAVENWORTH. — During the past three years we have made considerable improvements at the Guard-
(Continued on page 20)



ONE PROMISING PARISH: PART OF THE COMMUNION CLASS
Rev. Thomas P. McNamara, S.S.J., pastor, St. Augustine's, New Roads, La.

Missions in Southern Illinois

BELLEVILLE

Our missions in the Diocese of Belleville are making very satisfactory progress. Church and school attendance is good. This summer seven pupils were passed on to high school from St. Augustine's, East St. Louis, its third graduation class. Next year St. Columba's School, Cairo, will have eight pupils ready for high school. Among colored people prejudice towards Catholic practices and institutions has almost entirely disappeared. At the same time the Holy Name and the St. Vincent de Paul Societies are very sympathetic to our converts and in

meetings treat our men with true Christian courtesy. The recently founded mission in Cairo is still handicapped to a certain extent, as indeed are almost all new colored foundations, by misapprehensions among both white and Negroes. It is still more handicapped by lack of financial support.

We can not reasonably expect much help from neighboring parishes, for southern Illinois, which is a mining and agricultural district, has suffered much from unemployment and financial distress. Cairo in addition has suffered from the damages of the high waters of two successive years.

Both our missions have debts, part of which was contracted by the purchase of the mission property, and part incurred by additional buildings and alterations. Only this summer at the East St. Louis Mission we spent \$2,500 in enlarging and remodelling the church. It

was a necessary and wise expenditure, but as our ordinary income is sufficient to defray only current expenses, such an outlay overstrains our resources.

We have been thinking for some time about founding a new mission in Brooklyn, Illinois, near East St. Louis. This



FIRST FRUITS OF PAROCHIAL SCHOOL FOR COLORED CHILDREN
St. Philomena's School, Pass Christian, Miss., Rev. Stephen J. Sweeney, S.S.J.
Sisters of the Holy Ghost, teachers

is an entirely Negro community with its own mayor, its own officers and its own school board. A Catholic mission and school would be a great blessing there, but we feel that it would not be prudent to undertake such a project this year.

(REV.) P. HARRINGTON, S.M.A.

Work of the Josephite Fathers (Continued from page 12)

Church must assume her rightful place in the vanguard of this movement. Since the Josephite Fathers are maintaining nearly one-half of the Negro missions, I feel that the Commission will understand the motives which prompt me to stress my appeal for assistance. From all sides we are urged to extend our activities, but this we find increasingly difficult in spite of our good will.

(VERY REV.) LOUIS V. PASTORELLI,
S.S.J.,
Superior-General.



THE SCHOOL, THE HOPE OF THE CHURCH AMONG THE NEGROES

Picture taken at Holy Rosary Institute, Lafayette, La.

School Needs in Detroit

DETROIT

Since I have been in charge of the new Negro church in Detroit, St. Benedict the Moor, I have studied the local situation. I have come to the conclusion that the mission work among Negroes here, in spite of great efforts, has been more or less stationary, because of the lack of a Catholic school. All the Negro children have to go to the public schools, since we have no Catholic school for them. I am endeavoring to raise enough money to start a school for our Catholic Negro children in Detroit.

(REV.) G. STACH, R.M.M.,
Detroit, Mich.

Manifold Opportunities

LITTLE ROCK

The work is truly showing progress. We have been able to open two new missions, one at Helena and one in North Little Rock. They have produced wonderful results. Thirty-six children have been baptized in North Little Rock, all

with the formal written consent of their parents.

At Helena there have been twenty-three Baptisms, all adults and a most representative group of colored people. It will be very interesting to note the development of these two missions. Both are blessed with priests of exceptional zeal and capacity for the work. Father Haarman of St. Augustine's, North Little Rock, is concentrating on the children in the school, while Father Murphy at Helena is devoting all his energies to winning adult converts who are representative members of the race in Helena. Father Murray at Fort Smith has completed a most attractive church.

While depression has to a certain extent injured the development of the other parishes, it is the unanimous opinion of the priests engaged in the colored work that there was never a more opportune time than the present for enlarging the Negro mission activity.

With five complete mission plants, I hope the Commission will be able to increase my subsidy to at least \$3,000.

✠ JOHN B. MORRIS,
Bishop of Little Rock.

Activity in the Metropolis

NEW YORK

There are over 300,000 colored people in New York, of whom only a small proportion is city born. The majority come from various southern states and the West Indies Islands, specially St. Thomas and St. Croix. As the places of their origin are non-Catholic and in many cases bigoted and anti-Catholic, they arrive in New York City with an antipathy to the Church, which it will take much time and experience to remove. As a consequence, we can claim only between 20,000 and 30,000 Catholics, good, bad and indifferent. Converts, however, are constantly coming and they are the source of great comfort and encouragement, for generally they easily equal our born Catholics in piety and devotion; and as for zeal in bringing others into the Church, they set an example we might imitate.

St. Benedict's is a mission with no parish limits. Our people are scattered all over the city. Besides the three parish Masses, there is a Mass on Sunday at

the Convent of the Helpers of the Holy Souls, 112 East 86th Street, for the convenience of the people living on the east side. We have about fifty children for Sunday-school after the Mass there. We support St. Benedict's Day Nursery, 27-29 West 132nd Street, and have six colored Sisters to look after the children. The number of children daily cared for is from eighty-five to one hundred. The annual cost of running the nursery amounts to \$5,200.

We would like to start a day school in what is known as the San Juan District, about Tenth Avenue between 60th and 65th Streets, where three or four thousand colored people reside. There is a great field for conversions. With our colored nuns in charge of a school, the results would be wonderful. Those people are very poor, badly clothed, and hence ashamed to come to church or to send their children.

St. Mark's parish is still carrying a very heavy debt. Its dwindling congregation
(Continued on page 24)



ST. MARK'S SCHOOL, NEW YORK CITY, TAUGHT BY SISTERS OF THE BLESSED SACRAMENT
Rev. Daniel J. Killeen, C.S.Sp., center, Rev. Michael F. Mulvoy, C.S.Sp., right.

Views of a Southern Bishop

RALEIGH

While the migration of many colored people into the northern cities is an outstanding fact of deep concern to both country and Church, there yet remain in the Southern States over ten million people of the colored race, who live simple lives and thus are ever mindful of God and their dependence upon Him. The lack of opportunity and the difficult economic situation is, however, being borne in upon many of these by the exaggerated reports of northern opportunities and especially by the efforts of communist agitators to resentment and ultimate rebellion.

The Catholic Church alone can meet this situation, to the ultimate benefit of nation and Church, as well as to the colored people themselves. The God-given task of bringing these millions into the bosom of Christ's Church will be comparatively easy if undertaken in the present generation. Money to build schools, and Sisters consecrated to the work of education are the prime requisites. The Catholic citizens of America under leadership contributed millions of



FR. STEPHEN SWEENEY, C.P.,
GIVES RETREAT
First Communion Class of Converts

money and thousands of men in answer to our country's appeal in a time of war. The arousing of these same millions to contribute of their means and of themselves in the ways of peace and love in behalf of the souls of twelve millions at their very doors, should become the outstanding preoccupation of Catholicism in America in this, our day. Both the Church and the nation will be benefited and God will be pleased.

✠ WILLIAM J. HAFEY,
Bishop of Raleigh.

Work in the Middle West

(Continued from page 16)

ian Angels Home and at Holy Epiphany. The laying of the water pipes for city water from the city limits to the home cost \$4,000. Introducing the water into the building, bath rooms and plumbing cost nearly \$1,000.

A two-story brick building was given to Holy Epiphany by the Benedictines of St. Benedict's Abbey. Each floor was renovated for school purposes at a cost of \$1,000. In that building we had forty-one pupils last year. A furnace for new school building cost \$378. A fire escape must be added to conform to the legal requirements.

(RT. REV. MSGR.) J. A. SHORTER,
Leavenworth, Kans.

Bright Outlook in Wilmington

(Continued from page 15)

tion to finance this enterprise, but we do ask help for the maintenance of the St. Joseph's Church and school. We have an exceptionally zealous priest in charge of both, Father Rebeshier.

The diocese of Wilmington is doing its best to help in the solution of the Negro problem. Within the past two years and a half it has raised \$25,400 for Negro work. Of this sum \$20,000 was spent in fitting out St. Joseph's School. The diocese is still helping to the best of its ability, but we have no resources to speak of. Help must come to us from the outside.

✠ E. J. FITZMAURICE,
Bishop of Wilmington.

Hardships of Texan Missions

DALLAS.—In Fort Worth the mission is gradually progressing and with the prospects of opening a school in the near future there is assurance of much more success.

In Dallas the people of St. Peter's Mission have steadily increased in attendance at religious services. This was manifested recently at the Forty Hours Devotion. Seventy-five per cent made one hour of adoration on two of the days of this devotion. Last April a class of forty-eight received the Sacrament of Confirmation. There has also been a marked improvement in social affairs, which are a help both financially and in making converts.

✠ JOSEPH P. LYNCH,
Bishop of Dallas.

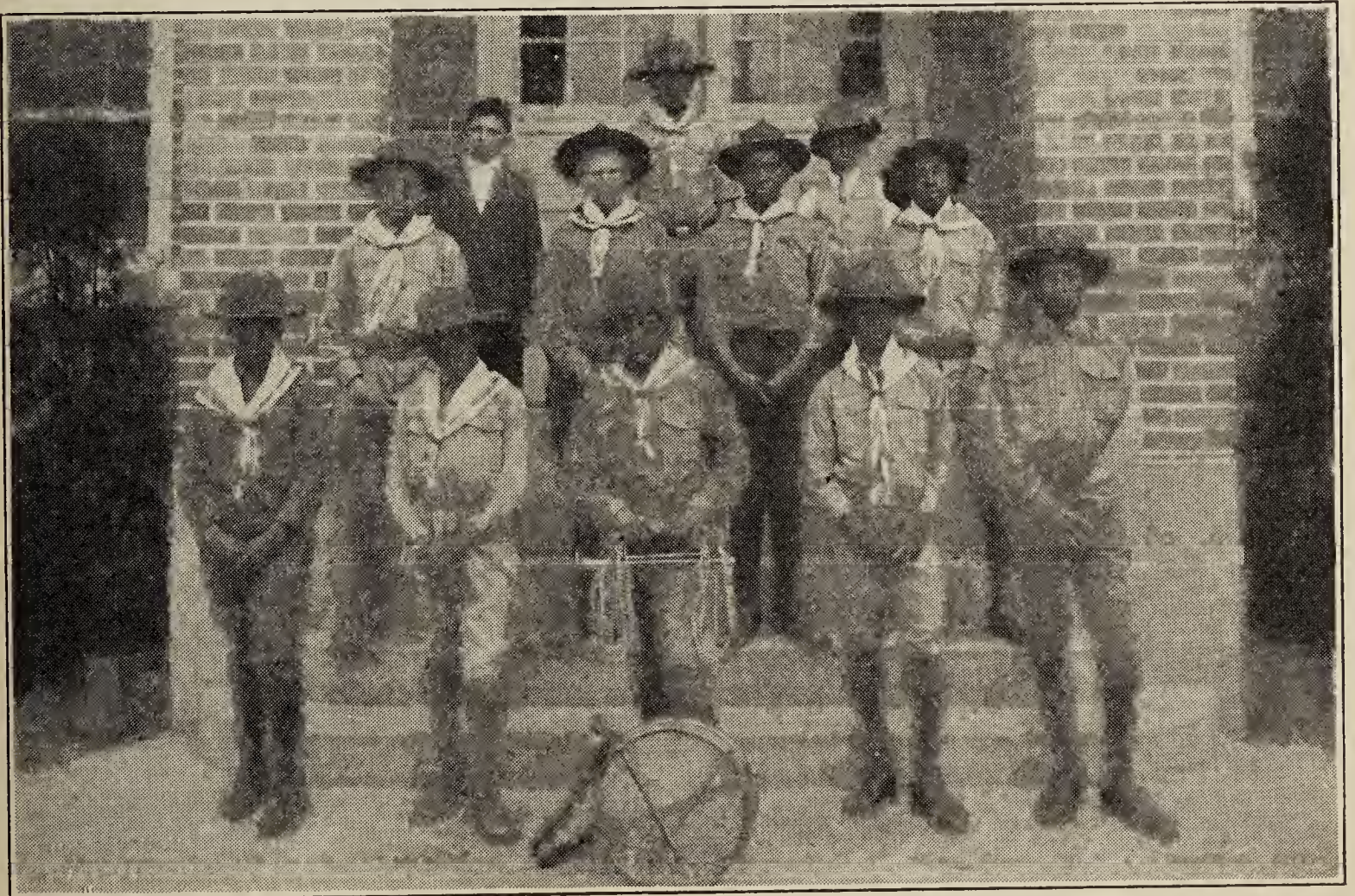
GALVESTON.—The mission in Galveston consists of a church, a school, a convent, a rectory and a hall. These are old frame buildings that were moved from another site about fourteen

years ago. The convent is a fire trap.

We have had 285 children in the school the last two years. I started a high school two years ago. In this I have forty pupils, taught by two Sisters and a lay teacher. In the grade school we have 245 pupils and only four Sisters and one lay teacher. The inspector of the State board of education was very well pleased with the work in the high school, but he criticised the overcrowding in our grade rooms and the insufficiency of teachers. In the grade school there should be at least six Sisters.

I am nearly \$5,000 in debt for the new high school annex, for money loaned to pay the teachers, and for repair work.

The colored people here are very poor. During the last two years many of them have been out of work. I can not think of entering on another session under these conditions, with so much debt and no funds.



CATHOLIC COLORED BOY SCOUTS, PORT ARTHUR, TEXAS

If we could provide suitable classrooms and enough teachers, we would have double the number of children in the school. We can not hope to spread the truth among so many people unless we can attract them. This will be done only when we have something better than a few old frame buildings. I have an instance in mind where a new church was erected. The non-Catholics at first visited the church merely out of curiosity, but many came in later and made good converts.

(REV.) ANDREW J. FITZPATRICK,
S.S.J.

SAN ANTONIO.—There is enthusiasm in a crowd. We have never had crowds in our small Negro churches. Since the Negro is, even more than other peoples, gregarious, our small congregations are a drawback and psychological hindrance. We are about holding our own, but we are not making the headway we would like to see. The work

remains up-hill work, and the devoted Josephite Fathers here surely can not find that encouragement which should reward their self-sacrifice.

We need an orphanage and a Negro high school. As it is now, the fruits of our elementary schools are lost in a large measure when our children leave us and go to the public high schools.

✠ ARTHUR J. DROSSAERTS,
Archbishop of San Antonio.

CORPUS CHRISTI.—The present pastor of Holy Cross Mission, Rev. S. Kelly, S.S.J., has put new life into the work here. He intends going through the Diocese to look up the other Catholic Negroes, and to see what can be done to establish some missions. I am well pleased with his work. The school attendance increased considerably this year. An extra teacher had to be added to the staff.

✠ EMMANUEL B. LEDVINA,
Bishop of Corpus Christi.



1930 GRADUATES, HEART OF MARY SCHOOL, MOBILE, ALABAMA
Left to right, Revs. Alexander A. La Plante, S.S.J., pastor, John J. Albert, S.S.J., and Francis Ryan, S.S.J.
Teachers, Sisters of the Holy Ghost

Glimpses of Southern Missions

SAVANNAH.—The prospects of the missions for the colored people of Georgia are good. With the scant means at their disposal the devoted priests and Sisters have obtained wonderful results. There are excellent opportunities for the founding of new missions and schools in places where no special work for the colored people has as yet been attempted. But our annual allowance is barely enough to maintain the schools and missions already established.

The only progress in building this year is the erection of a rectory.

The colored people in this section of the country are, as a rule, extremely poor and can give but very little towards the support of the church or school. Aid from outside sources is imperative. Without this aid, the work will languish rather than progress.

✠ MICHAEL J. KEYES,
Bishop of Savannah.

OKLAHOMA.—The Negro work in the Diocese of Oklahoma has been very successful. The most outstanding work has been done in Okmulgee by Rev. Dan Bradley, C.S.Sp. Just recently he has been transferred to St. Monica's, Tulsa, Oklahoma, where he replaces Rev. James McGuire, C.S.Sp., who has been recalled by his superior. I feel that Father Bradley with reasonable assistance in financial matters will duplicate his record of Okmulgee.

The big drawback at the present time is the debt of \$2,500 still hanging over the institution in Tulsa. Both Okmulgee and Oklahoma City Negro missions are entirely free from debt due to former gifts by the A.B.C.M. Unfortunately we received no money from this Board during the past year, and it is of paramount necessity that the Tulsa Mission be put in the clear so that we can save the drain caused by interest payments.

(RT. REV. MSGR.) R. SEVENS,
Vicar for Missions.



ST. JOSEPH'S CHURCH, JACKSON, TENN.
Sister of St. Dominic. Pastor, Rev. James V.
Finegan, S.S.J.

NASHVILLE.—It is the conviction of the Right Reverend Bishop that our great need is a church in north Nashville, the center of Negro education in the United States. With such a church the Catholic students would be greatly benefited and the influence of Catholicity brought to hundreds of non-Catholics, the future leaders of their race throughout the country. The Bishop plans to build this church immediately upon receiving sufficient funds to meet the greater part of the expense of building.

In the opinion of Father Albert, the recent pastor of St. Anthony's Church, Memphis, the extent of the city and the great number of well disposed colored people in southwest Memphis would justify the erection of another church there. Such a foundation, it would seem, might bring about a greater spreading of the faith.

(RT. REV. MSGR.) JNO. M. MORGAN, V.G.,

Nashville, Tenn.

BELMONT ABBEY.—The coming school term will be the third during which a car is used to bring the colored children to and from school. This is the only way all the Catholic children in the neighborhood can attend.

✠ VINCENT TAYLOR, O.S.B.,
Abbot-Ordinary.



ST. PIUS SCHOOL, JACKSONVILLE, FLA.
Rev. T. J. Brophy, S.S.J., pastor. Sisters of St. Joseph, teachers

ST. AUGUSTINE.—While all the colored churches are holding their own and some have reported an increased number of converts, a large field for mission work has been opened in Miami. We look for great fruit from the devoted work of the Jesuit Fathers in this part of the vineyard. Property has been secured for mission purposes. The great need now is a church and school to consolidate and foster the work. About \$10,000 will be needed for this. We appeal for a special appropriation for this work.

(VERY REV.) J. NUNAN, V.G.

In Northern New York

BUFFALO

The work that is being done for the colored Catholics at St. Augustine's Mission, Buffalo, N. Y., is most satisfactory. Attendance at Mass and reception of the sacraments is steadily improving. We are looking forward to a successful year in the spiritual order. But the unemployment situation has affected our people and consequently not much support can be expected from the mission itself.

✠ WILLIAM TURNER,
Bishop of Buffalo.

Activity in the Metropolis

(Continued from page 19)

gation finds it very difficult to meet the interest on the debt and the other expenses of the parish. The people, however, according to their means are generous, and loyal. The vast amount of work which must be done to care for, not only the Catholics who are coming to Harlem, but also those outside of the Church, who in many cases are anxious for instruction, is appalling. We have been unable to inaugurate works which we feel necessary in this district for the welfare of the Catholic people. During the past few years, St. Mark's has lost a number of families owing to the fact that they now attend and are cared for by the parishes of the districts in which they live. The same holds for converts, who after being instructed and received into the Church, frequent the parish nearest to their homes. However, whilst St. Mark's is losing in numbers, the work among the colored Catholics is advancing, as may be witnessed by the fact that the usual church societies have a large and devoted enrollment, and by the fact that in June of this year thirty-four pupils were graduated from the eighth grade of the school.

In democratic New York, with its priests and people so sympathetic in the colored work, we feel that the future of the work of the Church looks very bright and that much can and will be done to advance the Church of Christ among the colored people.



ST. PIUS SCHOOL, JACKSONVILLE, FLA.

Negro Missions*

<i>Diocese</i>	<i>Catholics</i>	<i>Churches</i>	<i>Priests</i>	<i>Baptisms</i>		<i>Schools</i>	<i>Pupils</i>
				<i>Infants</i>	<i>Adults</i>		
Alexandria.....	6,584	7	5	199	17	8	1,163
Bahama Islands.....	5,000	12	8	198	376	15	1,140
Baltimore.....	26,000	15	23	768	259	19	2,978
Belleville.....	300	2	3	10	51	2	240
Belmont Abbey.....	110	1	1	3	2	1	34
Brooklyn.....	12,000	1	2	151	63	1	89
Buffalo.....	200	1	1	5	11	0	0
Chicago.....	4,240	1	3	96	148	1	995
Cincinnati.....	1,400	4	6	14	207	4	856
Charleston.....	727	3	3	14	27	3	622
Cleveland.....	850	1	1	23	51	1	204
Columbus.....	200	1	1	..	..	1	125
Corpus Christi.....	130	1	1	1	6	1	93
Covington.....	150	1	1	10	25	1	25
Dallas.....	370	2	2	8	34	1	295
Detroit.....	1,200	2	2	30	74	0	0
Galveston.....	10,080	7	8	255	25	5	1,193
Indianapolis.....	500	1	1	5	13	1	70
Kansas City.....	800	1	1	9	31	2	225
Lafayette.....	60,000	17	14	1,808	39	24	3,897
Leavenworth.....	750	3	3	16	35	3	236
Little Rock.....	514	5	5	58	32	5	498
Los Angeles.....	1,500	1	2	57	8	0	0
Louisville.....	2,300	4	2	57	19	10	545
Milwaukee.....	450	1	3	59	6	1	250
Mobile.....	5,200	18	11	194	234	17	1,510
Nashville.....	972	3	3	20	72	3	383
Natchez.....	3,653	17	15	106	123	13	2,372
New Orleans.....	35,000	13	21	1,205	141	22	5,286
New York.....	15,000	3	10	301	112	4	888
Oklahoma.....	1,760	5	4	42	72	2	275
Omaha.....	325	1	1	11	29	1	90
Philadelphia.....	3,305	5	9	176	149	6	809
Pittsburgh.....	1,300	1	1	20	10	0	0
Raleigh.....	528	5	5	51	42	6	1,003
Richmond.....	2,298	7	8	65	175	5	2,266
St. Augustine.....	1,600	6	4	44	52	6	867
St. Joseph.....	45	1	1	12	3	0	0
St. Louis.....	5,000	4	9	160	185	5	585
San Antonio.....	1,000	3	3	17	11	3	355
Savannah.....	1,700	6	9	65	118	6	1,725
Wilmington.....	350	3	3	8	19	2	255
Total.....	215,511	196	219	6,351	3,076	211	34,442

*These figures are taken from the official reports of the Bishops to the Commission or from the reports of pastors, and are statistics for the year 1929-30. In a few instances, the statistics for baptisms are incomplete. The number of Catholic Negroes in dioceses which are not listed totals about 8,000.

Survey of Indian Missions

The bulk of the present Indian population of the United States is to be found in the northern tier of states, in the southwest, and in Oklahoma and South Dakota. There are also small bands in many of the other states, generally in isolated places.

The Church is in touch, more or less closely, with the Indians of about two-thirds of the 160 present or former reservations. Missionary work is carried on in thirty-two dioceses, which are included

General View

within twenty-one states. One hundred and fifteen priests in the United States, exclusive of Alaska, labor exclusively among the Indians, and about seventy others have under their pastoral care considerable numbers of Indians along with whites. Churches and chapels for Indians number 269, while ninety other parish or mission churches are shared by whites and Indians. Alaska has 31 more chapels.

Catholic mission work among the Indians has not been one equal, steady effort. Epochs of new endeavor have been followed by periods of consolidation and, unfortunately, also by reverses, due often to political or economic causes. Yet ground once gained has, whenever possible, been held tenaciously.

Many of the present missions are successors of the earliest missions. The Indian missions in Maine and in New York are the lineal descendents of the enterprises in those states of the Jesuit pioneers of holy memory. The missions in Michigan and in Wisconsin rest upon

foundations laid by Marquette and his associates.

The Pueblo missions in New Mexico and the Pima missions in Arizona trace back their history almost uninterruptedly to the early activities of the Franciscans in the seventeenth and eighteenth centuries. These missions suffered much from religious troubles and political upheavals, though now regaining their former vigor. The missions of California inherit the fruit of the labors of Fray Junipero Serra and his brethren in religion.

Still prominent are the results of the work that was taken up with renewed interest in the early nineteenth century. Father, later Bishop, Baraga began, just one hundred years ago, his wonderful missionary career among the Indians of Michigan. He, Father Pierz, and

their successors planted the Faith among the Chippewa and other tribes of Michigan, Wisconsin and Minnesota. The present Indian missions in these states are mostly the continuation of their work.

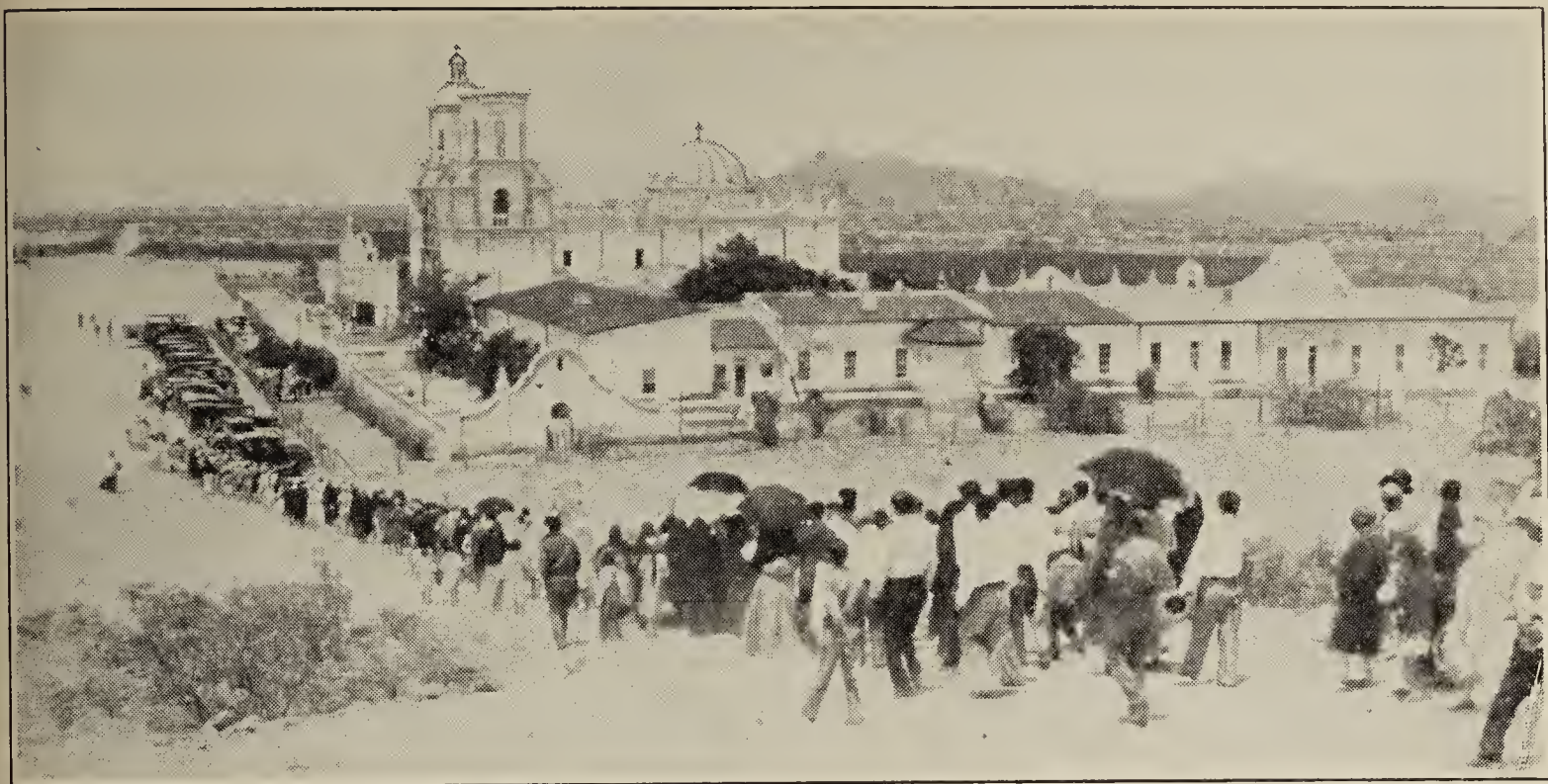
The Catholic Indians in Oklahoma, Kansas and Nebraska are descendents of tribes originally evangelized in the states of the Middle West by the first priests who ventured into that region.

The work in the Northwest, so gloriously inaugurated by Father De Smet and his zealous Jesuit companions about the middle of the last century, still survives in the numerous missionary establishments in Montana, Idaho, Oregon and Washington, which are still largely under the care of the Society.

The purchase of Alaska opened that



INDIANS SOLIDLY CATHOLIC: PIMA SHRINE



PAPAGO INDIANS KEEP THE FAITH. MISSION SAN XAVIER, DEL BAC, ARIZONA
Under care of Franciscan Fathers. Jesuit Father Eusebio Kino founded first mission among Papago, 1692

vast territory to Catholic missionaries.

Recent Missions

It also has become the domain of the Jesuits, who have established numerous posts among the Eskimo along the coast and among the Tinneh Indians along the Yukon River.

The next generation brought a new religious order into a new field, the Benedictines among the Siouan tribes of the Dakotas. They and the Jesuits continue to supply the large and active band of workers who man the many missions in those states.

Of comparatively recent date are the larger missionary undertakings among the Arapaho and Shoshone of Wyoming, among the Navajo and Apache of New Mexico and Arizona, and among the Papago of Arizona. New ventures, modest as beginnings usually are, have been made even within the past decade.

The total number of Catholic Indians in the United States is hard to determine

Number of Catholic Indians

with accuracy. The statistics supplied in many of the diocesan reports fluctuate greatly from year to year. This does not signify carelessness, for standards and methods of calculation or estimate are variable and are apt to be inconsistently

employed. To mention one difficulty of the enumerator, it is always a problem to decide whether a mixed blood should be counted as a white or as an Indian, and there are tens of thousands of these. Then, too, a census of Indians in places where they are thinly scattered among the white population is not easy to make, nor is it always made. Probably the closest estimate of the total number of Catholic Indians in the United States that could be derived from available statistics would be a figure between 80,000 and 100,000.

Protestants in some of the colonies, as early as the seventeenth century, made attempts to attract the Indians to their religion and to enroll them as members of their churches. Separate houses of worship were not thought of at first. Yet several schools were established "to

Protestant Missions

educate Indian children in religion, a civil course of life, and some useful trade." Later the Moravians in Pennsylvania were distinctly successful in Christianizing and civilizing a large number of the Delawares. However, it was only in the early part of the last century that missionary operations on a large scale were begun, stimulated by the new-born interest in missions that quickened the Protestant

world. But gradually their zeal for the conversion of the Indians seems to have lost some of its spirit, due to the glamor of fields further afar.

Whilst now of minor missionary interest, Protestant activity among the Indians is still fairly well sustained, and new projects are undertaken from time to time. According to the latest complete information available, that to be found in the report of the survey conducted by the Inter-church World Movement in 1921-22, twenty-six Protestant denominations and societies were then working among the Indians. Chief among them were the Episcopalians, the Presbyterians, the Baptists, and the Methodists. The work was in the hands of 160 white ministers, 268 Indian pastors, and 550 native assistants. There were 597 churches and thirty-eight mission schools with 2,262 pupils. An important phase of their activity is the work of various auxiliary societies, such as the Y. M. C. A. and Y. W. C. A., numbering 388 units and counting over 6,000 members. The total church membership claimed by all the Protestant denominations was 32,164, besides about 50,000 adherents. These adherents included the children of church members, prospective converts, and friendly disposed Indians, the latter group being apparently by far the most numerous.

The Protestant denominations differ

widely from the Catholic Church in their conception of missionary work and in their methods. According to the evangelical Protestants, the church is a fellowship of believers and

Their

Objective

the main object of the missionary, as of the minister, is to stimulate private religious experience, which consists in conceiving and acknowledging Jesus as Savior and is followed by a renunciation of past errors and a determination "to walk the Jesus road." This is "conversion," and its normal sequel is the reception of baptism and joining the church. The convert's chief reliance before and after conversion is the inspiration that he receives from the Bible or Scriptural texts and doctrines somehow presented to him, the testimony of the Spirit in his soul, the encouragement and the example of other believers.

The missionary's duty, besides winning men to Jesus, is like the prophets of old to denounce public sins and scandals irreconcilable with Christian life, for instance among the Indians, polygamy, gambling, dancing and the use of intoxicants. He is to exhort his followers to combat these evils and to give witness to Christ. He is also in time to organize local congregations and encourage natives to take them in hand as soon as possible.

The Protestant missionary's chief objective then is to reproduce among the



PIMA INDIAN MILITARY BAND, ST. JOHN'S MISSION, ARIZONA



PUEBLO INDIANS OF NEW MEXICO

Indians the type of Christianity with which he is familiar, and organizations or groups similar to those which exist in his own denomination. He generally aims at the establishment of practically autonomous units under native pastors. Prayer-meetings, revivals, and other services are supposed to sustain the personal religious experience of individuals through the stimulation of leading spirits, prayer, mutual exhortations and example. The church and its members are to be a light to the unbelieving world.

Methods differ widely among Protestants, much being left apparently to the personal opinions, talents, *Projects and Methods* experience, and expected inspiration of the missionary. At the present time, the principal concern of most of the sects is the maintenance and strengthening of the existing congregational units. This is evinced by their concern for the training of native pastors and helpers, by supervision of Indian churches, by the extension of financial aid for support and new buildings, and by the establishment and encouragement of subsidiary and auxiliary societies, such as Sunday schools, Y. M. C. A., and the like.

Many of the denominations are attempting to extend their work in a district and to develop new fields. Something like an agreement has been arrived at to avoid competition among themselves in the same region.

The promising fruit of work among the young has not been overlooked. The Government Indian schools provide Protestants their chief opportunity. The official regulations permit religious service on Sundays and two periods of religious instruction during the week for the pupils of any particular faith. These provisions permit a religious worker to win to the faith, to hold, and to train in the activities of the church the children of parents who signify their approval of this arrangement. Ministers or workers of one or several denominations are attached to most of the Government Indian schools and are often quite active in the prosecution of their work.

Only a comparatively small number of Protestant schools are now maintained. Their main objective is generally the training of native workers and leaders, although some of them have a wider scope. During the nineteenth century many sects took advantage of the Government's willingness to give substantial financial aid to schools maintained by the churches. This policy was nullified by the efforts of the Protestant churches themselves, seemingly because the Catholic mission schools profited most by this help.

Protestants are also doing social and medical work on a limited scale, here and there.

It would be difficult to assess the results of Protestant work among the Indians. These results have certainly varied widely in quality and in quantity at different times and in different places.

Results The most diverse expedients have been employed, some more or less effective, others futile.

Many white missionaries were totally unprepared for the difficulties and hardships of the work; and some of them pre-

maturely but courageously perished in the enterprise, others quickly abandoned the field, still others blundered through in some fashion. Many, on the other hand, were resourceful and achieved results which Protestants, judging by their conceptions and standards, regard as satisfactory. Whilst it is said of the Indian pastors that their voice is listened to by the Indians, yet it is admitted that many of them received meagre training and should have the constant help and supervision of white workers. Much Protestant work has devolved upon them, and often they are left to their own devices.

Catholic missionary work has had a definite, complex and difficult objective, to win the native, to instruct him in the truths of Faith, to train him in the duties of the Christian life, participation in divine service, the reception of the Sacraments, and the practice of personal religion and virtue, and constantly to provide for his spiritual needs.

This has at all times required more than normal pastoral care. Right Christian living postulates at least some of the decencies and amenities of life, previously unknown to most of the Indians.

This often necessitated a profound modification of the native habits of living, though not the substitution of European modes and forms of life. The establishment of Catholic communities or settlements was the early missionaries' solution of the problem, and the ultimate success of this plan seemed to be assured until the rapidly advancing wave of white settlement uprooted tribe after tribe of Indians and almost nullified these results of mission work.

The Catholic Indian mission school began to come into prominence a century ago as an agent of religion and civilization. A highly useful means for molding the habits and character of the young, it became more and more necessary with the gradual destruction of the old Indian form of life, for his readjustment to a new manner of living became imperative if the Indian was to survive. When the Government in 1869 adopted as its fundamental policy the assimilation of the Indian into the white population of the country by means of a compulsory school system of its own, the Catholic school became a strict necessity for the preservation of the Faith among the Catholic Indians.



CHIPPEWA TOY SYMPHONY ORCHESTRA, ST. BENEDICT'S MISSION, MINNESOTA



CATHOLIC CHILDREN OF THREE TRIBES. SACRED HEART MISSION SCHOOL,
NORTH DAKOTA

The Catholic system has grown with the governmental system, although not rapidly enough, for it accommodates less than half the Catholic Indian children.

The other half of the Catholic children are in theoretically non-sectarian Government schools. Serious effort is made to keep in such contact with them as the regulations allow. They are regularly visited by priests, given the opportunity of hearing Mass and approaching the Sacraments, and instructed in their religion. Other children, too, are often in this way attracted to the Church.

It is chiefly by these means, in addition to the normal forms of priestly ministration, everywhere the same, that the Church maintains her hold upon

the Catholic Indians and is gradually bringing others into her fold. The labor is great, for the physical difficulties are many and the Indian requires more than the ordinary pastoral solicitude.

Finally, it should not be forgotten that less than one-third of the Indians are Catholics, that more than one hundred thousand of them still cling to their old pagan practices and religions, and that there are the same reasons now as ever for real missionary work amongst them. Interest in the work and financial support should not decrease among American Catholics. The conversion of these neglected Indians should be their glory, as it is certainly their duty.



III. PLENARY COUNCIL AND THE COLLECTION

"A special collection shall be taken up in every diocese of this country on the First Sunday of Lent of each year, and the proceeds thereof shall be sent to the Commission which is to be established for these domestic (i. e., Negro and Indian) missions. The distribution of this is to be effected in the following way: The money, which is derived from this collection in the case of dioceses wherein the Society for the Propagation of the Faith already exists, is to be expended by the Commission in the interest of the missions among the Indians and the Negroes." (Decreta, Tit. VIII, Cap. II.)

Among the Navajo

TUCSON

The Navajo tribe of Indians is the largest and sturdiest in the United States. Numbering approximately 8,000 in 1868, they have increased according to the latest statistics to about 42,000. The majority of these are still pagans. It is true that missionary work among them has been greatly extended during recent years, but considerably more could be accomplished if the necessary funds were available.

Since these Indians live scattered over vast areas, the christianization of this tribe presents peculiar difficulties. During the past three or four years, five chapels have been erected in the Diocese of Tucson, but not all the Indians can be reached. If our plans are carried out, a new method will be resorted to. The Indians will be visited by a chapel-auto; stereopticon pictures will be used for instructions; and our former pupils will be given an opportunity to attend Mass and to receive the Sacraments. The Fathers know that much good can be accomplished in this manner, but the

realization of their plans and hopes depends entirely upon financial assistance.

Hospitals and dispensaries are potent factors in the conversion of pagans. Thanks to the generosity of Mother Katharine Drexel, a start in this direction has been made and has proven successful. We would like to open another dispensary and to employ a physician and several nurses.

A new home for our ten missionaries is needed. The foundation of this mission house will be laid this year, but the completion of it will probably be long delayed unless substantial help is obtained.

Indians from the remotest parts of the reservation, from Crown Point in the east and Tuba City in the west, have asked us repeatedly to locate among them and have promised to bring their children for instructions. With a sad heart their request has been refused. The missionaries are willing to make any sacrifice for the salvation of immortal souls, but to carry on their work and to extend it, assistance is needed.

(REV.) JEROME HESSE, O.F.M.

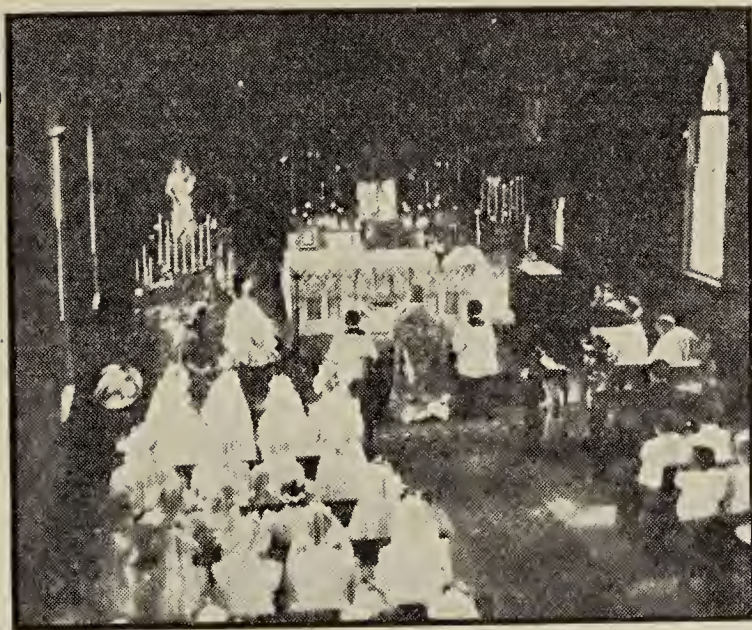


CATHOLIC NAVAJO FAMILY, ARIZONA
Mission of Franciscan Fathers and Sisters of the Blessed Sacrament

Scattered Missions in Washington

SEATTLE

During the past year the Government has converted a veterans' hospital in Tacoma into a hospital for the Indians. Its present capacity of 125 beds will be increased to 350. Over one-half of the inmates are Catholics. The Benedictine Fathers of St. Martin's Abbey look after their spiritual interests and say Mass every Sunday in the institution.



CHAPEL, ST. GEORGE'S SCHOOL,
TACOMA, WASHINGTON

The Indians on the White Swan and Suquamish Reservation are cared for by the Jesuit Fathers. They report fairly satisfactory conditions at White Swan in spite of the influence of a sectarian school. However, the services of a catechist at this place are badly needed. As the body of Chief Seattle is buried in the Catholic cemetery at Suquamish, this is a favorite gathering place for Indians and whites. Here Father Sullivan has been unusually successful in combating the activities of the Shakers.

The Franciscan Fathers are in charge of the Siwash Indians of the Cowlitz tribe but are without a church. The Indians are scattered over the hills and are the poorest of the poor, materially and spiritually. Father Herkenrath gives a great deal of time to the Indians of this district.

Rev. John McGrath at Sauk Prairie and Rev. Joseph Schmidt at Swinomish, report conditions as about the same. Rev. Patrick O'Donnell, who has been in charge of the Indians of the Tulalip Reservation for over twenty years, reports no change from last year.

Perhaps of all the reservations in the diocese, the spiritual condition of the Indians on the Lummi Reserva-

tion is the most satisfactory. Mass is said there every Sunday and holy day of obligation. Lenten devotions are held and the Corpus Christi procession is an event which attracts Indians from the whole district. The Catholics thus far have not been influenced by Shakerism. The Dominican Sisters hold

weekly catechism classes, and to them, in no small measure, is due the satisfactory conditions of the Indians at Lummi. The church, however, which has been in use for a number of years is now overcrowded and must be enlarged within the coming year.

The badly needed repairs and improvements at St. George's Indian School were finally made. Through the efforts of our diocesan paper about \$1,500 were raised for this purpose. The improvements, however, have cost \$4,000. Father Govaert has devoted his life to work among the Indians of this place. He is ably assisted by the Sisters of St. Francis. Approximately 100 Indian children live at the mission, receiving board, lodging and schooling free.

During the year, Father Govaert has also obtained donations of land, materials and labor, and erected a chapel for the Indians on the Skokomish Reservation.

Owing to the necessity of giving aid to the chaplain of the new Indian hospital, to Cowlitz, and to St. George's School, no part of the extra allotment received last year could be applied to aid the Muckleshoot Indians.

✠ EDWARD J. O'DEA,
Bishop of Seattle.

Rehabilitation of a Mission

HELENA

The Indian problem is without doubt one of the most acute that we have. The missions, particularly Holy Family, are in wretched shape. The coming years mean a steady grind with much uphill work. The physical plant at Holy Family will not bear inspection. The whole question of water supply, of irrigation, of stock, of the farm, of help, is yet to be solved. The buildings are almost uninhabitable in winter. The bakery, the laundry, everything needs renewal. We are competing with the U. S. Government in this school. We must have facilities for accepting more children. They are all Catholic in this reservation and must be kept.

The allocations for the parishes are very essential. I have this year appointed all new pastors in these parishes with the injunction that the Indian work receive first attention by all.

✠ GEORGE J. FINNIGAN, C.S.C.,
Bishop of Helena.

Gaining Ground at Zuni

SANTA FE

Conditions here at Zuni are such that we must either forge ahead or fail dismally. I am happy to say that, by the grace of God, we are fast gaining ground. Besides the children at the sanatorium, I now have a promising class of thirty-six children at the Government day school. The attitude of the older Indians is ever growing more friendly and the attendance at holy Mass on Sundays is so great that the chapel, even with its new fifty-foot extension, is hardly large enough to accommodate all.

Save for a much needed hall, our building needs are pretty well taken care of. Last year we were fortunate in receiving funds for the installation of a heating plant that adequately provides for the entire institution. A 520-foot artesian well followed, but that stands as the drillers left it. The pumping equipment must still be provided.

(REV.) ARNOLD HEINZMANN, O.F.M.,
Zuni, N. Mex.



AT HOLY FAMILY MISSION FOR BLACKFEET INDIANS, MONTANA

Rev. Ignatius Dumbeck, S.J. (left) and Brother Johnson, S.J.

The Outlook in New Mexico

SANTA FE

The work at Zuni, which is under the direction of Rev. Arnold Heinzmann, O.F.M., and the Franciscan Sisters, has been going on very satisfactorily, although still more money, and plenty of it, is needed to put the mission into good shape.

Rev. Marcellus Troester, O.F.M., has good prospects of getting a building site at the Shiprock Agency for a church at that place, and a large church will be needed soon. Thus far he has been holding services in the Government

school. The church and other buildings at Shiprock will cost at least \$10,000.

Two of the excellent catechists from Huntington, Indiana, members of which confraternity have been working for years among the poor children in the country districts of New Mexico with great success, are engaged at present in instructing and training some of the Laguna and Acoma Indian girls to become good and competent catechists among their own people.

✠ ALBERT T. DAEGER, O.F.M.,
Archbishop of Santa Fe.

Chippewa Orphanage

MARQUETTE

As all private welfare institutions in Michigan are under State supervision, it was a great satisfaction to us to receive a highly commendatory letter from the State Inspector after he had visited our new St. Joseph's Indian Orphanage.

"I am writing," he says, "to commend you and the organization with which you are affiliated, upon the magnificent new building which has been provided for the care of your Indian boys and girls.

"This is one of the most modern and well-equipped and well-kept buildings of its kind in the State of Michigan. It is located in most beautiful surroundings, and I can scarcely imagine a more suitable place in which to care for and train these children.

"The entire institution is usually



INDIAN ORPHANS AND SISTERS OF
ST. AGNES

St. Joseph's Orphanage, Baraga, Michigan

well-arranged, is well-equipped and, judging from every appearance, exceptionally well managed.

"All of which reflects great credit upon those responsible for providing the building, as well as those in charge.

"I wish to commend you and your staff in the highest terms for the

most excellent work you are doing. With my best wishes for the continued success and prosperity of your work, I beg to remain."

We have a debt on the new building, and the ordinary expenses for maintenance are much higher than in former years. I beg the Commission to give us, if possible, a special allotment.

✠ P. J. NUSSBAUM,
Bishop of Marquette.

Struggling Schools

GREAT FALLS

Our Indian missionaries, and the Ursuline Sisters who are teaching Indian girls at St. Labre's and St. Paul's Missions, are making progress every year. Without our Catholic boarding schools for our Indian children, we could not expect to have Catholic adults after a few generations.



FIRST COMMUNICANTS, ST. PAUL'S MISSION, MONTANA

Special assistance should be given to the Capuchin Fathers at St. Labre's Mission to help them pay for some of the buildings that they have erected during the past few years.

Rev. Edward Griva, S.J., veteran missionary, who is very ill in the hospital at Great Falls, will not be able to attend the Indian missions in the future. He says that the Indian pupils at Fort Belknap are all Catholics, except half a dozen who have no Catholic teacher.

✠ MATHIAS C. LENIHAN,
Administrator of Great Falls.

We need aid very badly at St. Paul's Mission. We are far removed from the coal mines and the forests. The cost of freighting fuel is very high. Because of the very severe and long winters, we must burn from 150 to 175 tons of coal during the year.

Then there is the question of providing flour and potatoes in considerable quantities for our hungry, growing Indian charges. At least \$500 will be required for flour and \$300 for potatoes. Our own crops were failures. This part of Montana was so badly burned out that only two farmers near us have any wheat. In order to secure some clean wheat straw for the mattresses in the boys' dormitory, I was obliged to send more than 100 miles for a few sacks of it.

There are many other expenses. One side of the Sisters' building began to break away from the main part. I had to erect a buttress which, with other repairs, cost \$250.

Anything done for the mission will be appreciated. Our children pray daily for their benefactors, and their prayer is so full of faith I know God will hear it.

(REV.) JOHN J. BALFE, S.J.,

St. Labre's needs a new boys' building and dormitory. The old dormitory is overcrowded. It has room for twenty beds. Eight more were forced into it. The medical inspector criticized this. Besides, lack of fire protection makes the situation desperate.

The Government sends all the boys and girls who have completed the sixth grade to non-reservation schools, for none of the reservation schools have high school courses. Unfortunately they learn there also the vices of civilization. This is the reason why St. Labre's ought to provide for them. The actual equipment is in many respects primitive and inadequate.

(REV.) FRANCIS BUSALT, O.M.CAP.,

Sioux Missions in the Dakotas

RAPID CITY.—For the mission interests among the Indians of the diocese I shall need a sum at least equal to last year's allowance, \$3,500.

For the assistance of the special work carried on by the social workers at the Pine Ridge Indian Agency I ask for \$500.

For the new center of Catholic activity which the Jesuit Fathers have created at Porcupine, one of their missions, I could use to good advantage \$1,000. Three Sisters have volunteered to live at this lonely outpost. They will teach in the Catholic day school, do catechetical work among the Indian children of the Government day school, and do social work among the poor Indians of the neighborhood.

✠ JOHN J. LAWLER,
Bishop of Rapid City.

FARGO.—Last year the new school of the Little Flower opened its doors to the Indian children of this reservation. The expenses incurred in its construction and equipment amount to

approximately \$135,000. There is still a debt of \$11,500.

At the present time the financial depression over the country makes it impossible for many of our former benefactors to do much in a material way for the support of the 115 little children now in our care. I am therefore respectfully requesting such assistance as the Commission may be able to give. Would it be possible to secure an allowance of \$5,000 towards part payment of this debt and the support of the children in the school?

The missionaries and the good Gray Nuns are giving their services. They would all appreciate such encouragement as the Commission might be able and find proper to give.

(REV.) AMBROSE MATTINGLEY, O.S.B.

SIOUX FALLS.—St. Joseph's Mission School is in a critical condition. We have had a very hard year. Shortly after Christmas our laundry burned
(Continued on page 40)



SIOUX INDIAN CHILDREN, LITTLE FLOWER MISSION, NORTH DAKOTA
Statue was blessed and placed over entrance of new school

Desert Missions

TUCSON

The nine Franciscan Fathers working among the Navajos request help to meet current expenses, to build a retaining wall for the protection of the chapel at Ft. Defiance, and to re-roof and repair some mission buildings.

The ten Franciscan Fathers working among the Pimas, Papagoes and Apaches, have one large boarding school, eleven day schools and many mission stations, scattered over vast areas. Their current expenses reach thousands of dollars.

At Casa Blanca, the teacher's house with contents was completely destroyed by fire last summer, which means an additional expense of \$1,200. At St. John's Boarding School, some roofs have borne the terrific Arizona sun for over twenty-five years. Many shingles



DOMESTIC TRAINING OF PAPAGO
St. Catherine's Mission, Arizona, Sisters of the Immaculate Heart

are cracked, others gone. When it rains, it is hard to find a dry spot for a bed. The adobe walls, too, have been badly washed by the heavy summer rain storms, and should by all means be plastered to preserve the buildings. It would take at least \$300 to make these repairs.

The Papago missionaries also are clamoring for much needed help. They put in a request for at least \$1,600 for very ur-

gent needs of their schools and missions.

We hope that the Commission may be able to give the poor Diocese of Tucson, which has so many and such extensive mission fields, a generous allocation and thus revive the courage of the self-sacrificing missionaries.

✠ DANIEL J. GERCKE,
Bishop of Tucson.

Chippewa in Wisconsin

SUPERIOR

The Indians can not provide for their wants, much less can they support the mission institutions and those in charge of them. At Red Cliff they are asking for funds for a basement beneath the school. At Bayfield immediate repairs and improvements are necessary. At Odanah, the good Sisters are praying constantly for assistance, to enable them to meet the interest and payment on an enormous debt of \$18,000.

(REV.) W. J. KUBELBECK,
Chancellor.

School for the Apache

EL PASO

The Indian Office intends to educate our Indians in public schools instead of in reservation or non-reservation Government schools. The Apache children who are in the sixth, seventh, and eighth grades at Mescalero, will enter the public school next year. In order to implant the faith more deeply in the hearts of these Indians, we should have also a Catholic school at Mescalero.

✠ ANTHONY J. SCHULER, S.J.,
Bishop of El Paso.

Work in the Northwest

BAKER CITY.—Close contact with irreligious whites, prevalence of concubinage and Indian fashion marriages, and the disinclination of the Indians to establish homes, make the progress of religion difficult. The Catholic school is the best means of holding the Indian to a realization of the needs of his immortal soul. Therefore, every sacrifice for the upkeep and improvement of the school must be cheerfully made. In pursuance of our work, I deem it advisable to build a chapel at Cayuse, six miles east of here, to combat paganism in its stronghold.

(REV.) JOHN T. CORBETT, S.J.,
St. Andrew's Mission School.

SPOKANE.—In the Diocese of Spokane two Jesuit Fathers are devoting their entire time to work among the Indians, Rev. C. Caldi, S.J., St. Mary's Mission, Omak, and Rev. Charles L. Owens, S.J., St. Regis Mission, Ward, Washington. Rev. J. Tomkin, S.J., Ward, Wash., also gives considerable time to this work.

Father Caldi's presence is required at the boarding school at Omak. Father Owens has to drive about 2,000 miles over a vast territory every month to make the rounds of seven mission churches. Notwithstanding many diffi-

culties, he is meeting with a very favorable response from the Indians who approach the Sacraments in large numbers.

One of our other greatest problems is the instruction of the children who are not in school. The nomadic habits of the Indians still persist. This makes the assembling of the children at regular places and intervals impossible.

Although additions have been made at various times to the school at Omak, there is still not enough room to take care of all the Indian children who should be in a boarding school. Last year we had to send fifty children to the Catholic Indian school at De Smet, Idaho, and this year we had to send seventy. The superior of the school is most gracious in receiving our Indian children without exacting any definite fee, yet justice requires that we pay at least a part of the board. Even if so insignificant a sum as \$75 a year were paid for each child, this would amount to \$5,250.

✠ CHARLES D. WHITE,
Bishop of Spokane.

PORTLAND.—Would it be possible to have some additional assistance for the upkeep of the three chapels which serve the Indians in the Archdiocese?

(Continued on page 40)



COLVILLE INDIAN CHILDREN AT DE SMET SCHOOL, IDAHO
Rev. Charles Owens, S.J., Colville Missionary

*Sioux Missions in the Dakotas**(Continued from page 37)*

down. All the equipment and the clothing of fifty children were lost.

In July, a windstorm damaged the main building. The chimneys of the kitchen and boilerhouse were blown over. Several of the outbuildings were wrecked. The roof and a main wall were damaged beyond repair. There is danger that the next storm will take the rest of the roof off, because the roof-anchors are loose. The insurance covered only one-fourth of the damage. Our water system was injured by the heavy rains last spring and summer. We have to replace the main line and install a new pump, costing \$900. We were not able to rebuild the laundry. Only the most necessary repairs on the main building were made and are but partly paid for.

(REV.) HENRY HOGEBACH, S.C.J.,
Chamberlain, S. Dak.

BISMARCK.—A fair number of white Catholics have within the last few years settled among the Indians on the Fort Yates missions. This, I hope, will protect the Indian Catholics, at least in some way, against the religious and moral dangers to which they would be otherwise much exposed.

From my experience I am much convinced that the Catholic Indians in general keep their faith and live decent Catholic lives, if they are contented in marriage. The greatest danger of apostasy arises from unhappy marriages and their consequence, divorce.

✠ VINCENT WEHRLE, O.S.B.,
Bishop of Bismarck.

Light and Shadows

OKLAHOMA

In Anadarko Rev. Aloysius Hitta has his heart and soul in the work and is doing well, obtaining some very fine results. The same may be said for Antlers, where the present pastor, Rev.



REV. HENRY HOGEBACH, S.C.J., AND
FIRST COMMUNICANTS
St. Joseph's Mission, South Dakota

William Hall, is working with signal success. The rebuilding of the Antlers school has been the best piece of constructive work for Indians which has been accomplished in the Diocese of Oklahoma.

The work among the Osages seems to be hopeless. With all their wealth, and they are the only Indians with money in Oklahoma, they are unwilling to contribute to the support of their missions. At least, the priests in charge do not seem to be able to get any help. Our requests for assistance in Indian work are very moderate but necessary, because we can not stop the work without losing the little we have gained after long and arduous work.

(RT. REV. MSGR.) RENIER SEVENS,
Vicar for Missions.

*Work In the Northwest**(Continued from page 39)*

I am particularly concerned about the chapel of St. Michael the Archangel at the Chemawa Indian School. The Marquette League enabled us to have a nice chapel at the school, and I am very anxious that the chapel and schoolrooms be kept in good condition. At present we have no funds for this purpose and it would relieve my mind of a great worry if I could count upon some annual assistance from the Commission.

✠ EDWARD D. HOWARD,
Archbishop of Portland in Oregon.

Among the Chippewa of Michigan

GRAND RAPIDS

I have been three years on the Indian missions in the Diocese of Grand Rapids. I am now fairly well acquainted with the Indians in the scattered settlements, as well as in the places which I visit monthly. There is quite a number of Protestant Indians in this territory. They are mostly at Petoskey, Bay Shore, Charlevoix, Kewadon, Omena and Northport. However, there is reason to hope that friendly visits will dispose many to retrace their steps. Most of these Protestant Indians have been robbed of their faith in the so-called non-sectarian Government Indian schools. Of course, their children are growing up without any religion at all.

At present there are five mission chapels under my care, Middle Village, Burt Lake, Petoskey, High Island and Peshabetown. The church at Middle Village needs paint on the outside, a new roof, and a new heater. The painting will cost \$300, and the roof likewise \$300.

The chapel at Burt Lake needs paint both without and within. The interior of the building is badly disfigured by leaks.

The old mission church at Petoskey has been restored but the repairs have not yet been paid for. Owing to the depression, money was not forthcoming, as was expected. Only a third of the bill, which was \$700, is paid.

The church at High Island needs a foundation. It was built on cedar piles which have decayed. It also needs painting. This work would cost \$700 or \$800, since the place is out of the way.

At Peshabetown the church needs paint and a new roof.

The burden of these heavy repairs is put upon me, because my predecessors received only enough to meet the most necessary needs and what was allowed to pass can no longer be postponed.

(REV.) AUBERT KEUTER, O.F.M.



CHIPPEWA INDIANS

Father Aubert Keuter works zealously and incessantly for the spiritual welfare of the Indians in his charge and needs financial assistance to keep his scattered Indian mission churches in repair. According to his report, he will need \$2,850 for repairs in these churches. The churches are in a dilapidated condition.

(REV.) RAYMOND H. BAKER,
Chancellor.

Distressed Indian Schools

BOISE

The Sisters at Slickpoo, Idaho, have fifty-two Indian children. It has been necessary to give one-third of our allotment to them, and the Fathers there have for the last three years received no support whatever from any Indian agency for their boys' school. Could not \$1,000 be given us for this mission? They certainly need it and need it very badly.

The second institution is the Mary Immaculate Indian School for girls at De Smet, maintained by the Sisters. These Sisters have a \$40,000 debt, which they have never been able to clear. They can only take care of sixty-seven Indian girls, whereas they could take care of fifty more who have applied from Colville Mission, Washington, and elsewhere if they were in better financial

(Continued on page 43)

Chippewa Missions in Minnesota

DULUTH

I find that the sum of \$1,800 will be needed in order to care for these Indian missions during the coming year. Our Indian missions extend to the farthest parts of the diocese from Grand Portage on the Canadian border to Cass Lake, Sawyer and Markville in the south and west ends of the diocese. Some of the mission churches are in great need of repairs and we hope to secure additional funds for this work during the year.

✠ THOMAS A. WELCH,
Bishop of Duluth.

CROOKSTON

The number of Catholic Chippewa Indians in the Diocese of Crookston is 3,600. They reside at White Earth, Red Lake, Ponsford, Beaulieu, and in the white parishes of Mahnomen and Waubun. The Benedictine Fathers are doing their utmost to spread our holy Faith among these people. Often at the hour of death many of the pagans, even the chiefs, summon our missionaries and die a holy death.

Where there were only a few years ago but scattered Catholics, there are now quite large congregations.

The maintenance of the girls' industrial school at White Earth and the boys and girls' schools at Red Lake is a heavy burden. The schools are well conducted by the Benedictine Sisters. The discipline, order and neatness of the schools have won the praise of the Government officials.

Our annual Indian congresses in Northern Minnesota accomplish much good. The Fathers make of them real missions and have the Indians go to Confession and receive holy Communion. At the sessions both men and women denounce divorce as well as other evils of today, manifest a true view of Catholic life, and insist upon the youth attending the Catholic Indian schools. The



CHIPPEWA OF ST. MARY'S, RED LAKE,
MINNESOTA

Rev. Florian Locnikar, O.S.B., Superintendent

misfortune, however, is that our three schools are forced to refuse for lack of room three or four hundred children each year. Five hundred dollars are needed for a mission church for Rev. Benno Watrin, O.S.B., \$2,000 for school furnishings at Red Lake, \$1,000 to finish the church at Island Lake and \$1,000 for the convent of the Sisters at Red Lake.

✠ TIMOTHY CORBETT,
Bishop of Crookston.

Colville Welcome At De Smet

There are many of the Colville children who wish to come to De Smet this year. There is no Catholic school on that reservation. If we do not receive those children they will have to go to the public school or to some Government school. If we are not assured of more help than the past year we can not afford to take them. The Fathers have spent in the last six years all the income from the farm and the \$16,000 received from timber sold and have gone in debt to the amount of over \$8,000.

(REV.) GEORGE J. KUGLER, S.J.,
De Smet, Idaho.

Mission Indians of California

LOS ANGELES

The congregations which are the objects of Father Ignatius' solicitude are entirely Indian. They are the descendants of the original Mission Indians of California. Although they have kept the Faith, from the material point of view they are very poor. Out of their poverty they are unable to contribute sufficient to supply the material needs of their mission chapels. At the same time, they take a childish delight in the beauty of their humble little places of worship and are quite willing to contribute the manual labor necessary for their repair. This, however, is not sufficient, since it is necessary to spend much for building materials.

At the present time these chapels are sadly in need of paint and other repairs. I beg you, therefore, to consider the needs of this little group of missions in the southern part of California.

✠ JOHN J. CANTWELL,
Bishop of Los Angeles and San Diego.

My territory covers seventy-five miles and my congregation consists entirely of Indians. They are very poor. The Rt. Rev. Bishop sends me \$75 monthly for

support and traveling expenses. He has also promised \$200 for the repair of the roof of Pala Mission.

The other six Indian chapels all stand in need of repairs and paint, especially the chapels at Rincon, La Jolla and San Ysidro Reservations in Southern California. With much of the labor donated by the Indians, I judge the chapels could be reconditioned for about \$3,500.

(REV.) IGNATIUS GANSTER, O.F.M.,
San Luis Rey Mission.

Distressed Indian Schools

(Continued from page 41)

condition. They need \$1,500 to take care of these additional students and to apply something on the debt.

The third institution is the Sacred Heart Indian School for boys at De Smet, maintained by the Jesuit Fathers and taught by one layman and the Fathers. They take care of fifty-seven boy boarders. They are gradually going into debt until now they have a debt of \$8,274.07. Last year their deficit was \$4,396.80. We do not know how to help them.

✠ EDWARD J. KELLY,
Bishop of Boise.



RT. REV. BISHOP CANTWELL CONFIRMS AT ST. BONIFACE SCHOOL, CALIFORNIA

Northernmost Missions

ALASKA

The results of our latest foundations, those at Kashunak, Hooper Bay and Kotzebue, show that the Eskimo are in general responsive to our advances and make good Christians, loyal to their religion. We should therefore keep up our schools to insure the religious future of this race.

It is time to make an earnest effort to win the Thlingets of southeastern Alaska. The first move is to build a

efficient services of an experienced Oblate Father, who exercises a great influence over the natives by his great kindness and his knowledge of their language.

I feel that we can no longer delay the work among the Thlinget Indians unless we are willing to surrender them to the Presbyterians. We need at least \$25,000 to begin the school and \$10,000 for its upkeep the first year.



KINDERGARTEN AT HOLY CROSS MISSION, ALASKA

The late Very Rev. Philip I. Delon, S.J. (center)

boarding school at Skagway. We have property on the outskirts of the town and land for farming on the other side of the Skagway River. Some tourists have promised to help us and we can get enough to make a start, but shall require help also for the maintenance of the school.

I shall have, at least for a time, the

We need also \$3,000 for the support of our catechists and lay teachers at Pimute, Kashunak, St. Michael, and Nelson Island. We need a house for the teacher and companion at Pimute. These are our most urgent needs, but there are a hundred more.

✠ JOSEPH R. CRIMONT, S.J.,
Vicar Apostolic of Alaska.

Indian Missions*

<i>Diocese</i>	<i>Catholics</i>	<i>Churches</i>	<i>Priests</i>	<i>Baptisms</i>		<i>Schools</i>	<i>Pupils</i>
				<i>Infants</i>	<i>Adults</i>		
Alaska.....	5,123	31	12	231	44	8	605
Baker City.....	499	2	4	11	10	1	95
Bismarck.....	1,594	12	7	109	13	2	150
Boise.....	1,204	5	6	30	4	3	185
Cheyenne.....	765	5	3	...	...	1	143
Crookston.....	3,600	11	5	137	29	2	300
Denver.....	407	1	1	...	...	0	0
Duluth.....	2,150	12	5	147	70	0	0
El Paso.....	522	2	1	18	1	0	0
Fargo.....	3,250	6	6	...	...	1	116
Grand Rapids.....	1,700	9	4	84	1	2	273
Great Falls.....	4,621	24	10	137	44	7	247
Green Bay.....	1,941	6	4	...	...	4	563
Helena.....	5,500	10	8	210	15	2	270
LaCrosse.....	...	0	1	...	...	0	0
Leavenworth.....	535	2	2	...	...	0	0
Lincoln.....	25	0	1	...	...	0	0
Los Angeles.....	2,600	23	6	109	11	1	70
Marquette.....	2,900	7	2	61	2	2	125
Monterey-Fresno.....	400	2	2	...	...	0	0
Natchez.....	400	1	1	...	...	0	0
Ogdensburg.....	1,100	1	1	...	...	1	54
Oklahoma.....	2,757	10	10	61	37	7	553
Omaha.....	615	2	2	20	12	1	60
Portland, Maine.....	850	3	3	...	...	3	137
Portland, Oregon.....	891	4	3	18	3	0	0
Rapid City.....	9,835	83	25	336	91	5	815
San Francisco.....	700	5	4	...	...	0	0
Santa Fe.....	9,394	26	17	363	19	5	495
Seattle.....	1,795	8	3	77	3	1	102
Sioux Falls.....	1,495	8	7	...	...	3	515
Spokane.....	3,300	11	4	72	3	1	70
Superior.....	3,185	9	5	118	14	5	404
Tucson.....	9,815	49	21	422	88	20	1,210
Winona.....	100	0	1	...	...	0	0
Total.....	85,568	390	197	2,771	514	88	7,557

*The number of Catholics is carefully computed from reports of Bishops and Indian missionaries. Not all missionaries rendered reports. Nor are the many thousands of Catholic Indians scattered among white people included. The total Catholic Indian population may, therefore, be safely estimated at 100,000. There are about 450 Sisters and 70 Brothers. In thirty-seven Government schools, where there are about 8,500 Catholic children, priests attend regularly.

Financial Statement

JANUARY 1—DECEMBER 31, 1930

SUMMARY

RECEIPTS

Lenten collections, gifts, bequests.....	\$275,643.12
Interest	3,784.57
	<hr/>
Balance reported, January 1, 1930.....	\$279,427.69
	7,763.99
	<hr/>
Total	\$287,191.68

DISBURSEMENTS

Appropriations to Negro and Indian Missions.....	\$234,025.00
Bureau of Catholic Indian Missions, for Indian schools and office expenses	37,500.00
Printing, Office expenses, etc.....	2,490.34
	<hr/>
Balance on hand, January 1, 1931.....	\$274,015.34
	13,176.34
	<hr/>
Total	\$287,191.68

RECEIPTS

Alaska.....	\$105.00	Duluth.....	300.00
Albany.....		El Paso.....	293.85
Alexandria.....	440.00	Erie.....	2,000.00
Altoona.....	3,283.41	Fall River.....	1,450.00
Amarillo.....	150.00	Fargo.....	300.00
Baker City.....	250.00	Fort Wayne.....	7,000.00
Baltimore.....	4,673.58	Galveston.....	820.70
Sulpician Seminary S.M.C.....	10.00	Grand Island.....	410.11
Belleville.....	1,400.00	Grand Rapids.....	1,000.00
Belmont Abbey.....	75.00	Great Falls.....	252.60
Bismarck.....	347.00	Green Bay.....	1,300.00
Boise.....	258.00	Harrisburg.....	3,419.47
Boston.....	9,728.00	Hartford.....	5,000.00
Brooklyn.....	11,000.00	Helena.....	579.47
Buffalo.....	5,000.00	Indianapolis.....	2,623.85
Burlington, 1929.....	3,000.00	Kansas City.....	2,800.00
Burlington, 1930.....	3,000.00	La Crosse.....	1,075.00
Charleston.....	315.12	Rev. K. G. Byer.....	10.00
Cheyenne.....	145.43	Lafayette.....	826.56
Chicago.....		Lead.....	165.00
Rev. J. Savage.....	2.00	Leavenworth.....	2,200.00
Cincinnati.....	2,700.00	Lincoln.....	1,300.00
Cleveland.....	4,750.52	Little Rock.....	875.00
Columbus.....	1,015.00	Los Angeles.....	2,100.00
Concordia.....	1,172.50	Louisville.....	4,821.88
Corpus Christi.....	1,127.99	Manchester.....	
Covington.....	720.00	Marquette.....	882.04
Crookston.....	340.25	Milwaukee.....	6,000.00
Dallas.....	755.41	Mobile.....	1,487.93
Davenport.....	700.00	Monterey-Fresno.....	1,127.40
Denver.....	1,300.00	Nashville.....	740.00
Des Moines.....	500.00	Natchez.....	518.44
Detroit.....	2,800.00	Newark.....	14,238.08
Dubuque.....	3,000.00	Ellen Heaney, bequest.....	97.00

RECEIPTS (Continued)

New Orleans.....	3,983.39	Scranton.....	5,685.29
New York.....	7,000.00	Savannah.....	1,054.70
Ogdensburg.....	1,422.66	Seattle.....	1,000.00
Oklahoma.....	1,020.00	Sioux City.....	2,385.84
Omaha.....	4,380.52	Sioux Falls.....	1,500.00
Peoria.....	1,000.00	Spokane.....	700.00
Rt. Rev. E. P. Dunne, bequest..	1,000.00	Rev. H. Van de Ven, bequest....	450.00
Philadelphia.....	18,869.50	Springfield, Ill.....	2,000.00
Pittsburgh.....	15,030.47	Springfield, Mass.....	15,313.00
Portland, Maine.....	2,524.96	Superior.....	1,512.07
Portland, Maine, 1929.....	2,615.75	Syracuse.....	1,580.00
Portland, Oregon.....	1,060.25	Toledo, 1929.....	6,442.61
Providence.....	4,000.00	Trenton.....	3,500.00
Raleigh.....	500.00	Doris estate, interest.....	833.67
Richmond.....	2,237.45	Tucson.....	1,213.00
Rochester.....	8,904.99	Wheeling.....	1,350.17
Rockford.....	800.00	Wichita.....	500.00
St. Augustine.....	1,827.86	Winona.....	2,271.22
St. Cloud.....	1,035.34	Wilmington.....	1,440.06
St. Joseph.....	1,400.00		
St. Louis.....	5,652.07	Total collections and gifts.....	\$275,643.12
St. Paul.....	2,816.20	Interest.....	3,784.57
Sacramento.....	1,782.42		
Salt Lake.....	125.00	Total receipts.....	\$279,427.69
San Antonio.....	1,156.48	Cash on hand, Jan. 1, 1930.....	7,763.99
San Francisco.....			
Santa Fe.....	687.59		\$287,191.68

DISBURSEMENTS

Alexandria.....	\$1,500.00	Grand Rapids.....	1,200.00
Special.....	500.00	Special.....	500.00
Baker City.....	1,500.00	Great Falls.....	1,000.00
Special.....	2,500.00	Special.....	1,000.00
Baltimore.....	4,300.00	Helena.....	1,800.00
Special.....	1,000.00	Special.....	3,500.00
Belleville.....	1,000.00	Indianapolis.....	1,200.00
Special.....	500.00	Kansas City.....	1,250.00
Belmont Abbey.....	500.00	Special.....	250.00
Bismarck.....	1,200.00	Lafayette.....	4,500.00
Special.....	800.00	Special.....	1,000.00
Boise.....	1,500.00	Leavenworth.....	2,000.00
Special.....	1,000.00	Special.....	500.00
Buffalo.....	1,500.00	Little Rock.....	2,000.00
Charleston.....	5,000.00	Special.....	500.00
Special.....	1,000.00	Los Angeles.....	2,000.00
Corpus Christi.....	5,000.00	Special.....	500.00
Covington.....	800.00	Louisville.....	4,000.00
Crookston.....	2,000.00	Special.....	500.00
Special.....	2,500.00	Marquette.....	1,400.00
Dallas.....	1,200.00	Special.....	2,000.00
Special.....	1,000.00	Milwaukee.....	1,400.00
Denver.....	400.00	Mobile.....	5,000.00
Detroit.....	1,200.00	Special.....	500.00
Duluth.....	1,500.00	Nashville.....	2,500.00
Special.....	500.00	Natchez.....	6,300.00
El Paso.....	1,000.00	Special.....	500.00
Special.....	1,500.00	New Orleans.....	6,000.00
Fargo.....	1,200.00	Special.....	1,000.00
Special.....	1,000.00	New York.....	3,600.00
Galveston.....	3,000.00	N. Segovia, P. I.....	5,000.00
Special.....	1,000.00	Special.....	5,000.00

DISBURSEMENTS (*Continued*)

Ogdensburg.....	100.00	Special.....	1,000.00
Oklahoma.....	2,000.00	Superior.....	1,500.00
Special.....	500.00	Special.....	500.00
Omaha.....	3,000.00	Tucson.....	5,000.00
Peoria.....	500.00	Special.....	500.00
Portland, Ore.....	1,000.00	Wilmington.....	1,000.00
Special.....	500.00	Special.....	500.00
Philadelphia.....	5,000.00	Vicariate-Apostolic of Alaska....	3,000.00
Raleigh.....	2,000.00	Special.....	1,000.00
Special.....	500.00	Josephite Fathers, for St. Joseph's	
Rapid City.....	3,500.00	Seminary and Epiphany Col-	
Special.....	500.00	lege.....	6,000.00
Richmond.....	6,000.00	Josephite Fathers, for St. Joseph's	
Special.....	1,000.00	Seminary, special.....	7,500.00
St. Augustine.....	5,000.00	Fathers of Divine Word, for St.	
Special.....	1,000.00	Augustine's Mission House, Bay	
St. Joseph.....	2,000.00	St. Louis, Miss.....	5,000.00
St. Louis.....	1,700.00	For same, special.....	500.00
San Antonio.....	2,100.00	Sisters of Blessed Sacrament for	
Special.....	500.00	Colored and Indian Missions...	25,000.00
Salt Lake.....	375.00	Bureau of Catholic Indian Mis-	
Santa Fe.....	1,500.00	sions:	
Special.....	750.00	Indian schools appropriation...	32,500.00
Savannah.....	6,000.00	Expenses of Bureau.....	5,000.00
Special.....	500.00		
Seattle.....	5,000.00	Total Appropriations.....	\$271,525.00
Special.....	500.00	Printing and office expenses.....	2,490.34
Sioux Falls.....	1,000.00	Balance on hand, Jan. 1, 1931..	13,176.34
Special.....	500.00		
Spokane.....	2,000.00		\$287,191.68

Rules Governing Applications for a Share in the Mission Funds

THE Commission will consider only applications which are received through the Most Reverend and Right Reverend Ordinaries, and will place in their hands the allocations which are made for the work under their charge.

They who ask for a share of the funds are respectfully requested to state as precisely as possible the amounts required for the various projects which they propose to realize during the coming year.

Application must be made each time an appropriation is desired. It will be taken for granted that a mission which does not apply for assistance does not expect a share of the funds.

The Commission expects of each Bishop who receives aid a statement giving in detail the exact share of the allowance which each of the mission interests in his diocese has received. Only upon receipt of such information can a new appropriation be made.

Spiritual Privileges

IN audiences held July 23 and December 3, 1882, Pope Leo XIII was pleased to grant “a plenary indulgence to be gained by each and all the faithful of both sexes on the day when the collection is taken up for the erection and support of Catholic churches and schools for the Indians and Negroes, provided that they, having with contrite hearts approached the Sacrament of Penance and received Holy Communion, piously visit a church in which the alms is collected and pray for the spread of our holy Faith and for the intentions of the Sovereign Pontiff.” (Con. Plen. Balt. III Acta, Tit. viii, cap. ii.)

Helpers of the missions share, moreover, in the apostolic labors of the priests and religious engaged on the missions, in their prayers and Holy Masses, and in the grateful prayers of the Indians and the Negroes.

Additional Copies Free

COPIES of this publication are available for distribution among persons who might be interested in helping the Indian and Negro missions. These copies will be supplied gratis.

If you desire to cooperate with the work of the missions in this way, apply to the Secretary of the Commission, specifying the number of copies that you require.

